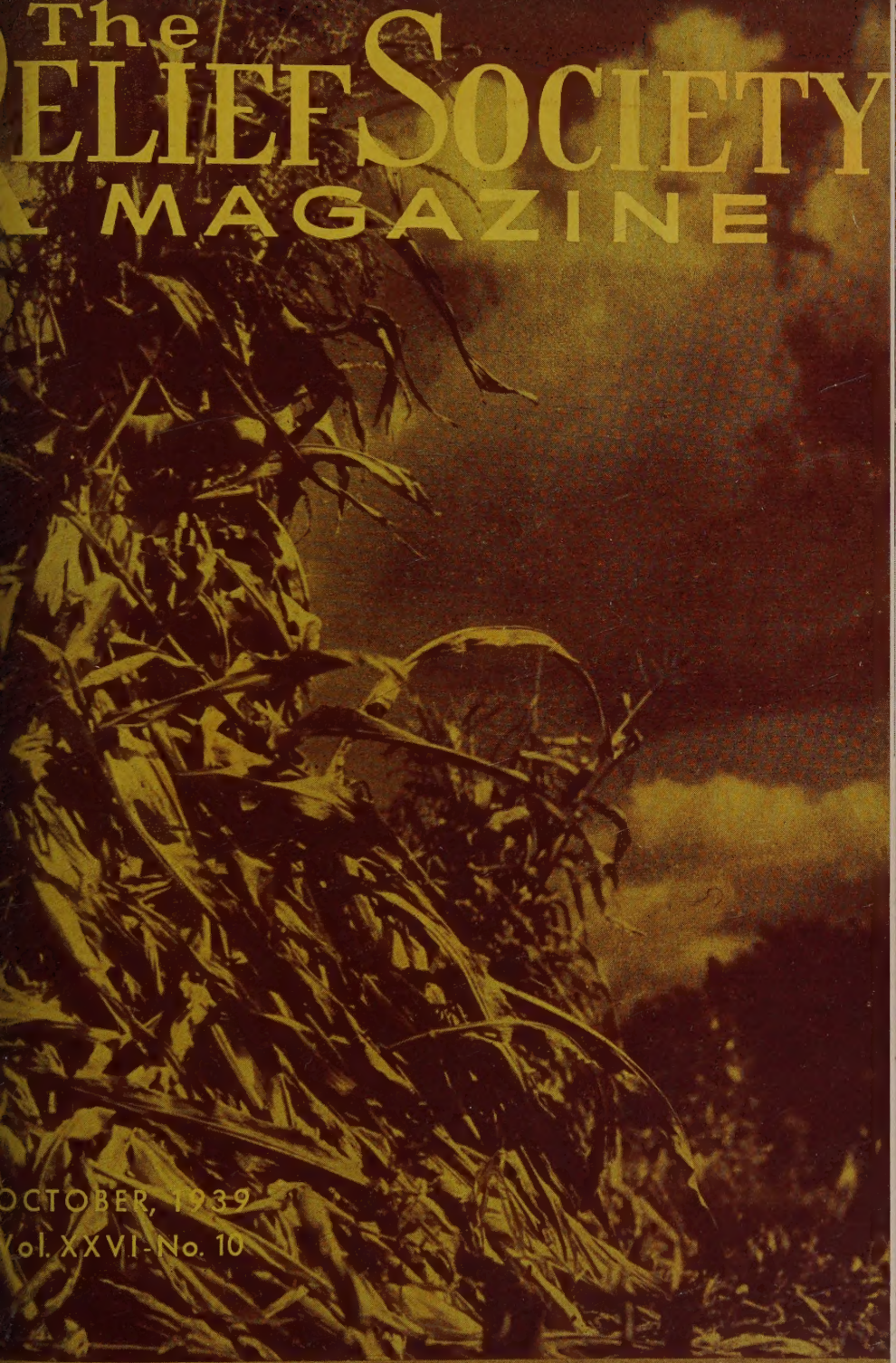
The RELIEF SOCIETY MAGAZINE



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MRS SARAH JACKSON
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The Relief Society Magazine

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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"Once more the liberal year laughs out
O'er richer stores than gems of gold;
Once more with harvest song and shout
Is nature's boldest triumph told."

—Whittier, "Harvest Hymn."

AN AUTUMN SONNET

The scattered leaves, wind-drifted, flutter by—
Dead whispers from a recent, living past;
Their red-gold beauty spent too soon, too fast,
Now paupers, scorned and brushed aside they lie.
'Tis autumn—all things must fade and die,
Till stripped all naked, leaf by leaf, at last
The trembling earth, aware, shivers aghast;
The only answer is the wild bird's cry.
'Tis autumn—aloud my heavy heart cries out
A protest that beauty and life must go,
And knows again the age-old fears, the doubt;
The only answer is a whisper low:
When spring shall come again and buds new sprout,
Can you deny what love would have you know?

—*Olive C. W*

The
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The Life-Centered Approach to Religious Education

By Dr. M. Lynn Bennion

(Supervisor of Seminaries, Church Department of Education)

THE paramount concern of we who teach the Gospel is that our instruction be reflected positively in the lives and conduct of our students. We seek a definite correlation between our teaching and growth toward higher moral and spiritual levels of behavior. We cannot be contented with religious instruction resulting in the acquisition of information and knowledge but minus any improvement in character and conduct.

We recognize, of course, the limitations of the Church or any other single agency as an influence in character development. The time devoted to the Church program by children and youth is an insignificant part of their total time; and, furthermore, highly potent forces affecting character are at work the rest of the time. Further, the character-forming process is so complex that we must, if we are to be effective, utilize for constructive purposes all the educational agencies. The school, the church, and the community should not only find their own particular distinctive functions in the light of the needs of youth, but they should seek in genuinely cooperative fashion to strengthen and support the great primary force for character development; namely, the home.

The teaching of our Church auxiliaries and our seminaries and institutes, if properly done, should be reflected in the home, school, and leisure-time experiences of youth. A discussion on prayer in the classroom should culminate in the evaluation of present prayer practices and plans for their future improvement. A discussion on keeping the Sabbath Day holy should be counted unfruitful unless it eventuates in heightening and enriching the spiritual activities of the Sabbath Day. In other words, there must be the right combination of discussion and doing to be effective. Our task, therefore, is not limited to instruction in the Bible, theology, or the history of the Church. Students may score well on the content of these courses and still not be materially enriched in their lives. In fact, recent research has revealed a lack of correlation between religious teaching and conduct which should give every re-

ligious educator cause for serious consideration.* Students, furthermore, often lack interest in our lessons simply because they see no relationship between them and their own ongoing lives. One test, therefore, for deciding the inclusion or exclusion of a given subject in the course of study must be its significance for living the religious life today. We must constantly seek ways and means of integrating teaching and living. To enlist the interests and purposes of youth we must center our lessons in the realities of life. We must also stimulate thinking about life's serious problems. Christ habitually provoked men to think for themselves, sometimes by calling on the questioner to answer his own question: "Who thinketh thou was neighbor to him that fell among the thieves?" Sometimes he put questions to his audience and invited their answer: "What think ye of Christ? Whose Son is He?"

We must, furthermore, relate thinking to doing. In the words of the Scripture, our students, if they are to develop a living religion within themselves, must: "Be doers of the Word, and not hearers only." Our problem is not the lesson primarily but the student, the immortal spirit who must grow and devel from within through self-impell activity. His total life and envir ment is our great concern—a life a living—both of which are dynam

We must seek to guide growi persons toward great ideals and o by the "mustard seed plan" c healthy change occur. We must content patiently to motivate s dents toward a consciousness of G as a reality in their lives and an preciation of their personal relati ship to Him as children. Religio education seeks to bring the achi ing powers of man, his capacity think, discover values, erect en and form judgments, into coope tion with the spiritual resources God. Man so energized has with him "the power of God unto sal tion". This, then, is the life-c tered, functional approach to rel ious education. Blessed is the tea er who can, through his insig knowledge, and love, awaken a stimulate these divine forces in students.

THE test of our teaching fr this point of view is not w an individual has learned or t theories he has evolved for hims but what he has become throu

*Hartshorne and May, *Studies in Deceit; Studies in Service and Self Control; Studies in the Organization of Character.* For a brief report see, "A Summary of the Work of the Character Education Inquiry," *Religious Education*, September-October 1930.

Thrasher, Frederic M., "The Boys' Club and Juvenile Delinquency," *American Journal of Sociology*, July, 1936

Hartshorne and Lotz, *Case Studies of Present-day Religious Teaching*; Hartshorne, Stearns, and Uphaus, *Standards and Trends in Religious Education*; Hartsho and Ehrhart, *Church Schools of To* Hartshorne and Miller, *Community Or ization in Religious Education.*

Jones, Vernon, *Character and Citiz ship Training in the Public Schools.*

Shaw, Clifford R., *Delinquency Ar* Shaw and McKay, *Social Factors in J nile Delinquency.* Published by the tional Commission on Law Observance Enforcement.

Dimock, Hedley S., *Rediscovering Adolescent.*

the application of truth. The truly religious person is recognized less by what he believes than by the way he dedicates his life to fulfilling his beliefs. Only when we have found values that evoke our total capacity for devotion have we truly found our religion. To find such values calls for constant growth and reconstruction of life as higher and nobler insights are discovered and adopted. Great is the joy that comes when out of hard study and right living are evolved convictions which give life meaning and direction. The Apostle was undoubtedly speaking of this inward spiritual growth toward godhood when he said, "Eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath prepared for those who love him."

We live in an experimental age when people want to apply the pragmatic test to decide whether a thing is true and valid. Does it work? Christ invited that test. He said: "If any man will do my will he shall know of the doctrine whether it be of God or whether I speak of myself." Thousands have done His will and know of a surety that His doctrine is of God. Our great challenge as teachers is to motivate young people to want to make this test. If we can so control their environment and guide their experiences as to lead them in the way of the Savior, they will soon begin to feel and know the concomitant joy and satisfaction that accompany this way of life and thus be stimulated to go on and on toward better things. To help them profit by the disastrous effects of sin and to be guided and stimulated by those who have traveled the ways of righteousness and joy, we must guide them to the Bible and other great resources of spiritual direction. But why go to a book as ancient as the Bible to solve the problems of present-day living? Simply, because the Bible touches the heartstrings of life. It records faithfully the experiences of men and women in their search for happiness and in their strivings for God. These experiences touch the good and the evil; they reach from the depths of the most sordid crime to a glimpse of the eternal. The Bible is a great laboratory of life where the details or the experiments with life are not stinted or the results camouflaged. Neither have the experiments of men with lies, hypocrisy, cheating, stealing, adultery, murder, truth, goodness, mercy, kindness, forgiveness, prayer, and all the tendencies of humanity been so faithfully chronicled or so graphically portrayed as in the Bible. Out of those experiences truths of God stand forth in stark reality, signposts to all subsequent civilizations. Out of the strivings of these people to find and serve God has come, finally pieced together bit by bit, a picture so wholesome, so loving, so intimate, as to turn the hearts of men to their Father in understanding worship.

It is an ancient saying: "Experience is a dear school, but fools will learn in no other." It would be utter foolishness to disregard the experiences of other men and women. The boy who would learn all his knowledge of mathematics from his own experience would perhaps get little further than the multiplication tables in a life-time. In all scien-

tific fields we accept the truth which past experiments have revealed, and we progress from there. The young man or woman who insists upon learning the sweetness of virtue and the bitterness of immorality through his or her own experience and who turns deaf ears to the experiences of the past has indeed entered a school of fools. It is the high privilege and responsibility of Church teachers to use the great moral and spiritual experiences of the race to stimulate youth to enter into wholesome spiritual experiences whereby they may sense the joy of fellowship with God without passing through the bitterness which inevitably accompanies the unaided search for happiness. In this function the Bible proves a veritable storehouse of experimentation. It is like the carefully written chemistry manual which aids the students to learn the laws of gases and chemicals without the bitterness of blinded eyes and acid-burned hands.

BY way of summary, then, teachers in all of the educational activities of the Church should repeatedly ask themselves the questions: What is my objective in teaching this particular lesson? What is it that I would have my pupils do, or do differently than before? What information and what activities will best contribute toward the change I wish to make? These questions must be answered before the materials for the lesson can be wisely selected or properly used. Those who have attempted to teach astronomy, botany, zoology, or the histor of nations through the Bible hav either found it greatly lacking i material or have left a warped c stunted picture in the minds of stu dents. The Bible is not adequat material for such objectives, for i does not purport to teach the secret of the heavens or the earth but th secrets of the human heart. It i not a history of mankind upon th earth or even a history of the He brew people, although it contain useful material for both. It is pr marily concerned with individual and those problems of individua conduct which are as old as the rac and as new as the toddling child.

Present-day teaching also cente in these eternal problems. For e ample, the primary objective i teaching the story of Joseph must b not to increase the student's know edge of Egyptian history but to in press upon the youthful min through vicarious experience th eternal truth that cheerfulness, pu ity of thought, and faith in Go bring the only lasting happiness, an the person who possesses these qua ities in rich abundance can never b kept down. The story must be use only as a means to prepare studen to face the problems which Josep in Egypt faced. Subject matter e ters the teaching process not as a end in itself but as a means of fu thering and enriching present ind vidual and social life. The first an last concern of religious teaching the growing life of the boy or th girl.

Woman As An Interpreter Of The Faith

By Maude B. Jacob

"Education is the power to think clearly, the power to act well in the world's work, and the power to appreciate life."—Brigham Young.

TO education has been given the credit for making the woman of today. Education has not only found new powers within woman, but it has found new uses for her powers. The achievements of woman in every age have been the product of her capacities and her opportunities. Her opportunities for education came with the last century. Freedom for self-realization has grown rapidly in this age. New powers, new opportunities, new freedom directed by her spiritual powers will fit woman for one of her greatest roles, "the refiner of civilization".

Education is as old as the race, its task being that of patterning lives. In tribal tents, in igloos and boweries, in cabin homes and in million-dollar buildings lives have been patterned. Customs, beliefs, and ideals have played a significant part in the patterning, and still do. Thus, education has passed through many changes in its adjustments to the changing values of life. It is the ever-changing intellectual, social, and material needs of each age that have builded the formal pattern of today's education. During the past few decades, a never-ceasing process of evaluation has been in progress. Those individuals and organizations who are concerning themselves with individual progress and happiness are keenly alert to the challenges of the modern world. One of the most comprehensive statements of the general objectives of education today is the statement: "Education in the broad sense is the process whereby individuals develop in personality through interaction and relationship with their enviroment—material, human, and divine—and whereby society renews its life and brings about its refinement and progress." By the side of this statement, we place that of Brigham Young quoted above. It is the statement of a man whose days spent in formal education numbered less than a dozen, but which under divine guidance continued for well over half a century. According to the formal statement, lives are to be patterned for successful living and for the refinement of society. From the divinely inspired statement, we know that the appreciation of life includes the truth that man's eternal progress and happiness is predicated upon the experience and wisdom gained during earth-life. If, then, earth-life is God's school, what then is the supreme role of education?

Today as never before the product of education is being scrutinized. The complexities of modern life are creating new challenges for young and old alike. It is natural, then, that the system developed to pattern life for successful living should discover its strengths and its weaknesses. Sat-

isfaction comes from the glorious opportunities given to modern youth to meet life more adequately equipped than any generation before. The alarm which exists in the minds of many is the failure of information to assist in the formation of wholesome attitudes, of high ideals and the control of appetities and passions, impulses and desires. A most significant statement of alarm has been made recently: "A large part of the youth of America at the present time are unaccustomed to discipline in thought and life. Their education is lacking in those activities which develop intellectual vigor, power of decision, restraint, and concentration with a view to finding successful solutions to the problems they are encountering in living in the world today." It would seem then that formal education is failing in helping young people in general to think clearly and to act wisely. How shall this challenge be met? Formal education has its responsibility. But to the home and the church comes the responsibility of bringing to education its spiritual values, "the power to appreciate life".

PERHAPS the greatest immediate need of all lives, young as well as old, is direction for the control of human desires. For this task, information alone is inadequate; values must be designated and self-control must be motivated through attitudes and ideals. Today, an analysis of the paramount desires of mankind are health, security, success, and pleasure. The business of the world is organized to meet the needs and satisfaction of mankind. The greatest human need, security of living, is being met more adequately than ever before. Selling new de sires by business, to use the product of industry, is utilizing all the avai able educational resources. Definite ly planned campaigns suggest to u what to eat and what to wear, not i terms of need always but in term of what industry has to sell. Th lure of automobile advertising evident on all sides. For several yea the tobacco industry has employe every available means to increas the consumption of its product musical programs and advertisin being the chief vehicles. The subtl ty of it all is revealed in the bil board advertising: First, it portra ed a beautiful girl admiring a youn man smoking; next, the girl wa being handed a cigarette; finally, th girl is smoking. What was happe ing in the interim of the develo ment of this desire by industry Science continued to publish th facts concerning the evil effects tobacco. Parents and leaders plea ed and denounced in turn. What formal education? Had the educ tional forces used the same skill industry had used to promote th desire to smoke to direct understan ing, to cultivate attitudes and stimulate idealism for the control behavior, the problem would not b as alarming as it is today. The cha lenge is obvious, new vision and ne direction to meet this and many ot er desires that individuals must co trol if growth and happiness are be attained.

To pattern lives, lives must touched. A professor of literatur from whose lectures students mu be driven to attend the other class for which they are scheduled, has th for his teaching guide: "Keep aw

from young minds unless you have something inspiring to impart." To the hundreds of Wellesley young women who came under her care, Alice Freeman Palmer was a true inspirer. As she herself expressed it, "I am trying to make girls wiser and happier. It is people who count, you want to put yourself into people; they touch other people, then others still, and so you go on working forever." Her greatest admirer, her husband, said of this great teacher, "She adopted the idea of Jesus that if you would remold the world, the wise way is to devote your time to friendly talks with a dozen young fishermen." The Alice Freeman Palmer Memorial at Wellesley has a message for all teachers as vital as methods of this great teacher. At one side of the altar with its flame representing knowledge stands a young girl who has just lighted her lamp. In the center of the monument is a beautiful feminine form with one hand resting on the girl's shoulder, directing her into the future—a fitting memorial to one who lovingly and earnestly inspired the lives of those whom she touched as she pointed out to them a worthy pattern of living. The loving tenderness of the Teacher of Galilee made of simple fishermen the greatest heroes of Christianity.

THE natural conclusion that comes from an analysis of the challenges of modern life is that life today demands a higher degree of sublimation than ever before. The Pioneers were not concerned with automobiles and movies. A wagon and team was to them the greatest of travel convenience; a rag or husking bee and an occasional dance on a dirt floor to the light of burning logs or tallow candles provided the finest in recreation. Life for them demanded courage and fortitude, but the greatest challenge was the physical environment to be conquered. Individual challenges and handicaps have been met heroically in all ages. John Milton, the poet, met his blindness nobly with verse of greater grandeur and to nobler purpose. Beethoven and Dvorak, the musicians, created greater harmonies because of their deafness; the heroic struggles of Helen Keller and Laura Dewey Bridgeman are known universally, while every day in every part of the world men and women in every station of life are becoming conquerors, subduing self and rising above their difficulties through their spiritual reinforcements. Again the question must be considered, is the apparent lack of the necessary sublimation for the challenges of today in reality a weakening of spirituality? Is the weakening of spirituality as George Meredith defined it, "For this reason man falls from God, that they cling to Him in their weakness rather than in their strength"? In other words, it is reasonable to assume that the spirituality needed to meet the challenges of this age is inadequate.

To the women of today comes the challenge to direct all the educational forces available to the achievement of patterning lives more effectively for complete living. This can be woman's great adventure in education.

Educating herself, of necessity, will be part of the task; training herself to think clearly, to understand the forces that build attitudes and ideals and those that create desires

and direct inpulses; to appreciate life with all its facets. For her, understanding must follow on the heels of knowledge; poise and self-control must refine her own actions, and her recourse to divine guidance must be sincere and constant. Then, her life will be as a light set upon a hill for the women of her own generation. This task will fall to the ordinary woman. It is this woman, not the professional woman who busies herself with many specialized services, the average woman who makes or unmakes life for us. They are the women who carry the burdens of the world—the homemakers. Because the homemakers are realizing their responsibilities outside the home as well as inside the home, because they are availing themselves of the opportunities of education, and because with all the newness and opportunity that has come to them they still cling heroically to the highest ideals of living, they can become the servants of all.

The teachings, activities, and experiences of the Church are inspired guidance to the women of the Church to become, in very deed, a beacon light in this great cause.The sublime truth given to the Prophet Joseph Smith "the glory of God is intelligence" was the initial motivation of education to the Latter-day Saints. Believing sincerely that earth-life was in reality God's school which would carry man along the eternal path of progress, education has been a sacred obligation to them. The history of the early settlements of the Church, Kirtland, Independence, Far West, Nauvoo, Winter Quarters, and all early settlements of Utah reveals that schools were planned as homes were being bui When Brigham Young commissio ed that great teacher Karl G. Mae to direct the general activities of t Church, he did not designate su jects or textbooks; his only comma was, "Teach nothing, not even t multiplication table, without t Spirit of God." Today, the Sund Schools, other auxiliary organizatio and the seminaries and institu carry on the religious educati program of the Church for all members that through their re tions and relationships to their vironment, material, human, a divine, they are progressing towa eternal perfection and happiness.

THINKING of the Relief Soci and its part in the educatio program of the Church, we app ciate more completely how sincer and courageously it is attem ing to meet the greatest of all jectives, to bring to all women a t appreciation of life. This great sch for the women of the Church divinely inspired. In this sch again it is the average woman w fills the role of teacher. Ever mi ful that facts are only valuable they are an aid in interpreting l she prepares her lessons amidst manifold duties of everyday life. sincere desire to touch the lives the women of her association he her to surmount any obstacles academic experience. With recou to divine guidance and the cour of her leaders she carries the to of a great cause, the cause of indiv ual progress and happiness.

There comes to all women a r opportunity, to become a motivat force to aid all the educational ces available to pattern young li

for complete living. In this role, like Deborah of old, she can with moral energy and spiritual guidance become a crusader in a great cause. Other women and other organizations must be brought to a realization of the place of education in the welfare of mankind, the need of a more intelligent understanding of the conflicts of modern life, and the possibilities of a more vital and more inspired approach to the problems of human and social progress. In this way women may render aid in the great task of education—the refinement of society and the happiness of mankind.

The spiritual powers of women are most important for the future of civilization. Wisely directed the energies of the woman-power of the Church are a great force. Thus can the women of the Church turn all the powers of their womanhood to the interpretation of their Faith that all may come to a true appreciation of life.

INTERIM

By Celia A. Van Cott

Last night the frost came pitiless and still,
Grim winter spread his vengeance on the land;
A crystal moon hung ice upon the hill
And death defied all beauty with his hand.
A rose hung lifeless in the garden row;
A maple stood denuded of each leaf—
Swift transition from summer's mellow glow
This swath of death and poignant winter grief.

I could not bear this lonely solitude,
Nor winter's icy breath upon our hill,
Nor could I bear the muted interlude
Or feel content without the songbird's trill,
Unless I knew that God healed earthly pain;
That life will throb when springtime comes again.

European Mission Presidents' Conference

AN interesting and revealing glimpse of the spirit with which Relief Society work is carried forward in the European Missions, as well as the splendid leadership found there, comes to us in a letter from Sister Zina Y. C. Brown, President of the Relief Societies of the British Mission, in her report of the Mission Presidents' Conference, held recently in Lucerne, Switzerland. President and Sister Thomas McKay were the gracious hosts.

Mission Presidents and their wives from all of the European Missions assembled in this picturesque location. Morning, afternoon, and evening sessions, characterized by genuine religious fervor, were held. Inspiring addresses, special instructions and reports were given.

In addition to the Conference sessions, an afternoon spent on Lake Lucerne, a two-hour trip to Wagner's home, which is now an interesting museum containing one of his pianos, some original compositions and family portraits, a trip by cog-wheel train up the Alps where they gathered Alpine flowers and viewed the lofty peaks in all their glistening splendor, furnished delightful entertainment.

Quoting from Sister Brown's letter: "Best of all, we felt close to our Creator and were stirred by emotions and thoughts that are difficult to voice but which put one in harmony with God's great plan for u His children. The close and lastin friendships formed with our fello workers in this part of the Lord vineyard are so precious! I, for on cannot be grateful enough for thes experiences."

Elder Joseph Fielding Smith an his wife were in attendance at th Conference. The wise counsel an blessing of Elder Smith, togethe with the beautiful singing of Siste Smith, brought joy to all assemble

Each Relief Society president re ported her mission, bringing to th Conference her vision and also he own "brand" of enthusiasm. Eac brought to the Conference som thing beyond price, and everyon present found her own person store of blessings added to.

THE quality of leadership an the outstanding accomplis ments found among the Reli Society Presidents of the Europea Mission is revealed in commen made by Sister Brown:

"Sister Toronto has borne tw children since coming to the Cze Mission, the youngest arriving du ing the dark days of that land. Wh she arose to speak, she strove to hi the depth of her emotion. Her tense, almost passionate, loyalty the Saints there could not be hidde I have never been privileged to kn a Latter-day Saint couple more u swerving in the discharge of appoi

Ida D. Rees, Norma S. Evans, Zina C. Brown, Margaret M. Peterson, Evelyn Wood, Jessie E. Smith, Claire T. Murdock, Virginia B. Larson, Martha S. Toronto, Gertrude R. Garff, Fawn B. McKay

ed responsibility than the Torontos. They have gone through so much and yet refuse to acknowledge that they have done anything unusual. Sister Toronto speaks the Czech language ably. Besides her other accomplishments in that mission, she has left the Relief Society there a fine handbook in their native tongue.

"Sister Rees (East German) has worked untiringly. One of her innovations was the training of the elders in Relief Society work. When she was unable to contact the sisters in their meetings, Sister Rees sent the elders to make the visits and bring back reports. She and President Rees have labored under constant strain and have been blessed with great wisdom.

"The dear faithful Petersons (Norwegian), solid and dependable as the 'Rock of Gibralter'! Their reports showed a marked improvement of conditions in general. Sister Peterson has worked hard for all the auxiliaries and has brought about excellent cooperation in their work. The Relief Society will lose a noble leader when she returns home this summer. She radiates sunshine, her big heart and sense of humor endearing her to all.

"The Evans (French) are another splendid family. We miss Brother and Sister Ursenbach. Sister Ursenbach had the love of all the Saints

and the missionaries. It seems as if her mantle has fallen upon Sister Evans, for the fame of her sweetness and hospitality has already gone abroad. The Evans are capable mission parents and are delving into every phase of that mission's needs. They are establishing a fine mission home in Paris. They have occupied it about three months but are still hard at work creating a home of elegance and refinement—and on the smallest sum of money imaginable. The atmosphere is entirely French. The exquisite, crystal lighting fixtures, needle-point coverings for the drawing room, furniture, carpets and rugs are all 'finds' hunted out by Sister Evans and secured at auction. The furnishing of that house would make a story as interesting as fiction. The marble stairway leads onto a little balcony where one can look down into the beautiful drawing-room. All the other rooms show the same harmony in the selection of furniture and hangings as does the living-room. Two lovely daughters add to the charm of the home. They are as practical as they are charming, too. They and their brother have played a big part in working the magic of that house.

"Sister Murdock of the Netherlands Mission is accomplishing a great deal. Her big contribution this year in a hymn book translated into the Dutch language. She worked eighteen months preparing it, proof reading the music and words three times before sending it to press. Making the selection of hymns was a tedious part of this project. It took ingenuity to ascertain the favorite songs of the people. Another basis for her choice was suitability and beauty of the song itself. The Murdocks have translated *The Way to Perfection* and have also published a very fine yearbook.

Sister Larson (Swedish) has done outstanding work with her chorus. She has organized, trained and directed choruses which have sung before important audiences. She and President Larson have given intelligent and abundant service. Their mission term, now ending, will ever be a record period for that mission.

"Sister Gertrude Ryberg Garff (Danish), another of our young matrons, brings to her position all the poise and understanding of one twice her years, coupled with the energy of youth. She is literally building the people *body and soul*. She has prepared a four-page diet guide for the missionaries. This has been mimeographed and prepared to fit the missionaries' loose-leaf book. With her expert knowledge of foods this should prove to be a priceless help. We shall adopt it in the British Mission. She is also giving food demonstrations to the women, who are enthusiastic about it. This naturally brings her into close contact with the women, and she has gained their confidence and love.

"Sweet, brilliant Sister Wood holds one spellbound relating the things being accomplished in the West German Mission. Listening to her makes one feel as if he were emerging into pleasant meadows. She has dramatized many beautiful truths. Her story illustrating the beauty of purity of life, which she demonstrated with a fluff of white cotton and the perfect rose, is one of her methods of teaching a mes-

sage. For one conference she wrote a play about a branch family, demonstrating the power of cooperation. Each of us thrilled to her gifts and felt proud of her and her accomplishments. The faith and works of the Woods is bringing results.

"The welding of parts of missions into one big mission has been no easy task. Our beloved Sister Kelly would be very grateful to see her dreams coming true for those Saints. It is a great wrench when the various missions change leaders and our old friends return to Zion; but God raises up someone else, and the work goes forward.

"Sister McKay, so genuine and truly fine, was the perfect hostess. One feels the refining and cultural influence of her presence, and recognizes her to be an ideal Latter-day Saint wife and mother. Her appreciation of the beautiful was reflected in the places she planned for us to see. One instinctively drew near to catch her understanding observations. Sister McKay has prepared a book outlining European travel that is filling a long-felt need. It is a perfect guide for returning missionaries and will facilitate matters greatly for both missionary and mission president. All of the most noted places are listed, prices of hotels and pensions given; there is even a well-marked map within its pages. Sister McKay was assisted in this by her daughter Barbara.

"WE are delighted with the present lesson set-up for the coming season's work. We have joined the ranks of the Magazine users. We are thankful to announce that we no longer have to print a lesson manual. The 1939-40 lessons have already been enthusiastically welcomed by the district supervisors to whom they were previewed at our Mission Conference by members of our Mission Relief Society Board.

"Wonderful work is being done by all of the wives of the mission presidents. They are all concerned for the missionaries' welfare and are doing all in their power to strengthen both the character and testimony of each one, that he may be trained for the ministry and for life itself. These women are meeting the challenge of their positions in a manner that leaves no room for criticism.

"There is a spirit of unity and cooperation among all the mission heads. Our hearts are filled with gratitude for the many blessings that are an accompaniment of this calling.

SILENCE

Christ sought the mountain's solitude
And there His touch with God renewed.
So I to meet each daily care
Refresh my strength in silent prayer.

—*Mabel Jones.*

On The Way To Persia

By Estelle S. Harris

THE desire to go places seems to be almost universal. Knowing that only a few of the readers of this magazine will be able to go to far-off Persia in person, I am sending a few notes to help them make this interesting journey in imagination. From western America, Persia, or Iran as it is now officially known, is almost half way around the world and so situated in relation to travel routes that it is considered the most remote post to which our diplomatic representatives are sent.

From the Bible and Ancient History we have read about the Medes and Persians; we know about Cyrus the Great and Darius. More recently, we have heard of Persian gardens and rugs, of dates and melons, but almost everything about this land has always seemed remote and uncertain.

My husband* having been given a commission to serve as advisor to the government of Iran, we left Provo, Utah, on the evening of July 15, 1939, to journey to Teheran, the capital city. I can assure you it was not without conflicting emotions that we bade farewell to our family and friends, although keenly appreciative of the opportunity to visit this unknown land.

At New York we took our second look at the World's Fair, which is a picture of the World of Tomorrow; we found it vastly different from the world we are seeing today.

The S. S. Deutschland gave us a very pleasant crossing of the Atlantic. Many interesting persons from all parts of the world were met, most of them being German speaking. France was the first land seen; its green fields and red roofs were welcome after seven days of the deep blue of the ocean. The Deutschland did not go into the port at Cherbourg, but the passengers and luggage were taken aboard a tender. We also made a stop at Southampton where there was an exchange of passengers.

The trip through the English Channel was delightful, with occasional glimpses of land on either side. The feeling of "aloneness" disappeared as we saw the many ships of all types; especially pleasing were the small sailing boats with their sails full of wind. Some fog was encountered in the North Sea, but the morning we landed at Cuxhaven, Germany, at the mouth of the Elbe River, the sun shone in all its glory. After the usual customs formalities we boarded a train for Hamburg and from there to Berlin.

After completing our business with the Iran Legation and buying tickets from the S. S. S. R. Intourist office for Persia, we called at the mission headquarters where we met Apostle and Sister Joseph Fielding Smith and President and Sister A. C. Rees. We enjoyed a visit and luncheon with them and the missionaries who had come for a special meeting with Elder Smith. Sunday morning we were present at a large gathering of the Saints and felt their sincerity and devotion to the Cause.

Three days in Berlin gave us a

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*President Franklin S. Harris, Brigham Young University.

opportunity to see the improvements which had been made since our last visit there several years ago. Some of these were: The stadium where the Olympics were held, the immense recreational field, the splendid new paved highway, and many new buildings. We left Berlin Tuesday morning, Dean Gerrit de Jong being at the station to see us off.

I HAD not previously been east of Berlin, so it was with great interest that I watched this new territory. When we reached Poland, especially from Posen to Warsaw, we found a level country rich agriculturally. At Posen two Poles shared the same compartment with us and speaking German they were able to converse with my husband. One of them was born in the part that belonged to Germany before the war, so naturally he spoke German. They gave us a good idea of conditions and how the people felt.

It was night when we reached Warsaw. We had several hours to wait for our train, so we walked around the main streets until we saw a sign, "Ice cream soda". The name had magic in it; we sat down at a table on the sidewalk watching the people go by as we slowly consumed our soda.

As we passed several confectioners' windows, I noticed sunflower seeds side by side with candy and nuts. I learned they are quite a delicacy in Poland and Russia when roasted. They taste somewhat like our pine nuts.

As you know, at the border of each country one has to go to the customs office and have all luggage opened and examined and money declared. At the last station in Poland I had the experience of being led by a woman attendant into another room and searched. This was a decidedly novel experience for me.

We passed into Russia at Schepetowka. After the usual and rather rigorous customs examinations, we boarded the Russian train which was to be our home for three days and nights. It was made up of more than a dozen cars including one Wagons-Lits with four first-class and six second-class compartments. All the other cars were "hard," which means their seats were plain boards. Most of the seats could be made double deckers, which had the appearance of shelves, facing each other, with the same type along the aisle. These benches were crowded with peasants —men, women and children. They ate and slept on these hard boards; some had meager bedding or slept on a coat or other wearing apparel. All seemed fond of watermelon, the remains of which did not reduce the condition of general confusion.

We had to pass through five such cars to reach the diner three times a day. In doing so we would frequently bump against a protruding bare foot or knock the sheet off some fat man who seemed to be sleeping practically naked. The odor in these cars did not increase our appetites.

Russian diners are decidedly limited in menus and attractiveness. We had sliced tomatoes and cucumbers, both unpeeled, for every meal. A dressing composed mainly of vinegar was put over them. At breakfast we were served the ones left from the night before. There was an abundance of bread and potatoes with some kind of meat once a day and eggs twice a day. The

dessert was stewed prunes or apples. The Russians are fond of "chi," their weak tea, which they drink very hot and often.

It was interesting to watch the people hurry off the train as it stopped at the station to get some hot water for "chi". At most of the stops there were small houses with tanks of boiling water, which was available to the passengers.

From what we could see of Russia, its people seemed very serious and almost stolid. Laughter was rare. Only once did I hear a group of girls laugh outright. They seemed to be amused at my hat, which doubtless was a bit queer to them. Few wear hats; most women wear a kerchief around their heads or go bareheaded. I could not help being sad at seeing the lack of good clothes in Russia. Everyone seemed to wear any old thing, and one had the feeling that a number of attics had been raided for old clothes of a previous generation. The absence of fine silk hose for women was especially noticeable. My chiffon hose were under constant scrutiny. Even the porter who cared for our compartment pointed to my stockings and then to himself saying, "Madam". I presumed he wanted my hose for his wife.

As we went through the country, we saw women doing all sorts of work. Some were repairing the track, others moving heavy rocks or doing the farm work. Women work in offices and as street car conductors. It is said Stalin selects a woman engineer when he travels. I saw one woman carrying a baby straddled across her back and hips, holding it with her hands and supporting a heavy load on her head. Another woman was carrying a bab in her arms and balancing a loade basket on her head. This took fin coordination of muscles.

Our last place in Russia was Baku an important oil city on the Caspia Sea. Oil from here is piped t Batum on the Black Sea from whic place it is sent all over the worl The city itself is old and has a de cidedly mixed population. It is buil on hillsides over the bay. There re mains some of the old wall whic once surrounded the city and man of the old huts. Our guide passe lightly over these to tell us of the un precedented growth of schools, pub lic buildings and parks of cultur and recreation that have been buil by the Soviet regime. We left Bak by boat about nine o'clock in th evening after again passing the cus toms formalities.

AS we passed out of the harbor, th lights of the city were even mor impressive than the buildings ha been by day. As these became dim our attention was turned to a fu moon rising out of a calm sea. I was closely accompanied by Jupite while red Mars dominated th southern sky. Here we were leavin a European shore to land the nex day at a port in Asia. It seeme appropriate, therefore, that the sk should have a sort of Oriental touch The combination of sea and sky an the strange mixture of Slav, Tarta and Aryan passenger groups so en thralled us as we sat on deck durin the warm evening that we were no sorry the serving of the evening mea was delayed till past eleven o'cloc

Early the next afternoon we a rived at Pahlevi, Iran. At last w were in Persia, the land which ha

been reaching out to us for three weeks. It seemed so very strange, and we had difficulty in thinking of it as a home even for the limited time we planned to remain. From the first, however, it was hospitable.

Several hours were required to attend to port regulations. We then had to get luncheon and hire an automobile to take us to Teheran. We drove through a delightful tropical country for several hours, stopping for the night at Ramsar.

The beautiful new hotel here was built by the Shah. Our first introduction to Persian rugs had a splendid setting on these immense floors and halls. This hotel is spectacularly located on a hillside overlooking the Caspian Sea. Many wide steps lead up from the road and lovely formal gardens cover the terraced slopes. The flowers were familiar ones—petunias, golden glow, geraniums, salvia, canna and roses—nearly all the flowers we have at home.

This first night in Iran was spent in a type of splendor that combined the age-old art of Persia with the modern conveniences of an up-to-date hotel.

The next morning our progress toward Teheran was delayed by the fact that a portion of the road was closed because the Shah was passing over it. We did not mind the wait, however, as it enabled us to have luncheon and stay at another of the Shah's modern hotels at Tschalouse. While the location of this hotel was not so imposing as that at Ramsar, it was, nevertheless, in a beautiful location at the foot of the moun-

(*Continued on page 728*)

AUTUMN IN THE SOUTHWEST

By Sadie Ollorton Clark

This is the time, the season of the year
When earth yields bounty from her treasure horn;
As far as eye can see, distant or near,
Is ripe red fruit, brown leaves and yellow corn.

Gone are the dusty, shrieking winds that tore
Frail branches from the bowed and naked trees.
Gone is the driving heat that summer bore,
The withering, arid heat the desert sees.

The field is mellow, as the setting sun
Pours out his golden rays on grain and flower;
Trees, spreading out their leafy arms, have won
First right to lavish beauty in this hour.

All is so calm. Afar the ancient hills
Have clothed themselves in dignity and peace.
Their quiet falls upon my head and fills
My soul with gratitude that will not cease.

A Rest For Rose Ellen

By Mabel Harmer

ELIZABETH turned off the electric iron, took young Walter firmly by the hand, so that he would not tamper with it in her absence, and went to answer the front door.

"Oh, it's you, come on in," she said to her sister Margaret waiting outside. "Don't tell me that you've finished your ironing already?" she asked, leading the way back to the kitchen. It was an entirely superfluous question for she knew that Margaret, being like herself a daughter of Rose Ellen Foster, would never leave home until the Tuesday ironing was laid neatly away in drawers or hung in closets.

"I did part of it yesterday after I finished washing," Margaret explained, as she settled herself in a rocker and drew forth some darning from the large bag she carried. "Mac was coming into town today, and I wanted to come in and have a talk with you."

"Anything special?" asked Elizabeth, bearing down on the collar of the blue shirt she was ironing.

"Yes, in a way. I wanted to talk to you about Mother. Isn't there something we can do to keep her from giving those enormous Thanksgiving dinners? It's too much work for anybody, let alone a woman of her age."

"Oh, Mother isn't so old," said Elizabeth, surveying her finished work with justifiable pride. "Most women are still active at sixty-eight."

"Active, yes," Margaret agreed, "and I wouldn't object to anything in reason. But when it comes to cooking a dinner for all six of her children and all twenty-two of her grandchildren, as well as whatever spare uncles and aunts and cousins she can gather in, you know as well as I do that it's too much for her."

"But isn't it fun?" asked Elizabeth, a look of happy reminiscence coming into her eyes. I am so glad that she didn't give the big house up after Father died. I just dote on going back there and sitting down to the long table filled with Mother's jellies and pickles. And when those turkeys are brought in—I guess there isn't a woman in the whole country that can roast a turkey like Mother can."

"Of course there isn't," Margaret agreed, "but that still isn't a logical reason why she should wear herself out every Thanksgiving Day feeding a crowd like ours."

"It is an awful lot of work," said Elizabeth, "but anyway, just how do you think you could talk her out of it? You know how Mother adores making all those pumpkin pies and how triumphant she is when she has filled all of her progeny to the danger mark. The last two years we have suggested that we all have our dinners at our own homes, but she just wouldn't hear of it."

"I've thought it all out," said Margaret, plying her needle industriously. "We'll have Genevieve invite her up to spend a week in the city. Mother can't resist her youngest daughter, and all the cooking that can be done in that little apartment will never raise anybody's blood

pressure. I'll write to Genevieve tonight, before Mother starts laying in supplies."

Less than a week had elapsed before Rose Ellen called her two eldest daughters into conference. "I'm just awfully disturbed," she said, handing each a paring knife so that they could help peel apples for mincemeat. "I had a letter from Genevieve this morning, and she says that Frank can't get more than one day off, so they won't be down for Thanksgiving; she wants me to come up there and spend the whole week with her. I just don't know what to make of it."

"Why, I think it would be rather nice," said Elizabeth cautiously. "It would be terribly lonesome for Genevieve to have to spend Thanksgiving up there away from all the family."

"Of course it would," Rose Ellen agreed vigorously. "But what about my Thanksgiving dinner? I haven't missed cooking a big Thanksgiving dinner for all the folks one single year since I moved into this house over thirty years ago. Why, just the other day Oscar was saying, 'I just look forward from one year to the next to them dinners of yours, Rose Ellen.' "

"I don't doubt it," Margaret said dryly. "And it wouldn't hurt him to rustle one for himself once, just to sort of get the feel of it."

"Of course, we'd miss coming home like everything," Elizabeth added, "but I really think you owe it to Genevieve to go up there when she's without any of her own folks."

"I guess maybe you're right," Rose Ellen admitted reluctantly, "but I do wish that one of you would invite Henry up to your house—Althea is such a poor hand to cook a big dinner."

"Surely. I'll take care of Henry and Althea," said Margaret, glad to remove the last obstacle that stood in the way, "and I just hope that you go up there and have a good rest for a week."

ROSE ELLEN left home on the Monday before Thanksgiving, doubtful to the very last as to whether or not she was justified in leaving her family to the fruits of their own cooking on such a momentous occasion.

Genevieve met her at the station and took her home to her tiny apartment where Rose Ellen sat around for the remainder of the day getting a "good rest" and feeling terribly cramped and stuffy after the freedom of her big nine-room house. "I never thought to see the day," she remarked ruefully, "when they'd make a kitchen so small that only one person at a time could get inside."

On Tuesday, they left right after lunch to see a movie and do a little shopping. At least, "a little shopping" was what Genevieve had said they would do; but she found that even after living with her for twenty years, she didn't know her mother, or at any rate, didn't know her capacity for going through store after store and walking down street after street.

"But you remember we're going to see a movie," Genevieve interposed, when her mother started to make a bee line for a large department store that they had not as yet covered.

"Oh, that can wait," Rose Ellen

answered. "I can see movies any time at Poplar Grove, the very same ones you have here, but I don't often get a chance to go through a store that has a whole counter with nothing but lace collars on it. And now that I've started to take something home to each of the grandchildren, I'll have to finish the list out. So far I've only bought eight presents, or is it nine?"

From the ache in her feet, Genevieve thought that it must have been ninety, but she acquiesced helplessly and followed her mother into the store. On the third floor, in the toy department, Genevieve had a flash of inspiration, born no doubt of her rebellious feet. "Why don't you buy the same things for each of the little boys, so that there won't be any hard feelings?" she said.

"That's a good idea," Rose Ellen agreed. "Now, if I can just find something that will suit all of them from Paul down to Mac, Jr. There's seven of them between the ages of six and twelve, if we count Rupert who will be six by Christmas."

Before long, Genevieve began to regret her inspired thought, for it seemed that Paul didn't care for books, Benny was the only one interested in a chemistry set, and it would be foolish to buy seven footballs. They made the rounds time and time again in hopes of finding something that would please all seven.

They finally agreed on games for varied tastes and ages, and Genevieve discovered, with deep and sincere thankfulness, that it was time to go home and get Frank's dinner; therefore, shopping for the half dozen presents still unbought would have to be held over until another day.

"It's too bad we had to miss the movie," said Rose Ellen, as they dropped into seats on the crowded bus, "but maybe we could go tonight."

"Maybe," said Genevieve, trying to stretch her tired toes inside the narrow confines of her shoes, "but I think perhaps we had better wait until tomorrow. You came up here partly for a rest, you know."

ON the following day, Genevieve settled her mother in an easy chair with a supply of magazines before she ventured forth to do her shopping for tomorrow's dinner. She had a slight twinge of conscience on leaving, because she knew that Rose Ellen would thoroughly enjoy the activities of the big market; but she dared not take a chance on a repetition of yesterday's shopping melee. "Who knows," she thought, "but what Mother might decide to buy up a lot of fancy fruits to take home in addition to the toys."

After Genevieve left, Rose Ellen settled herself down contentedly enough, but had turned only the second page of her magazine when a ring of the doorbell brought her out of the easy chair in a flurry of expectancy. Interest always attended a chance caller.

The one that stood before her when the door was opened was a young woman, evidently a resident of one of the apartments in the same building, since she wore no wraps. She showed unmistakable signs of agitation, and Rose Ellen was immediately all sympathy.

"Come right in," she urged. "My

daughter has gone shopping, but she'll be back soon. Isn't there something I could do for you?"

"I am Mrs. Parker from across the hall," the young woman said. "I can't come in—I've just left my baby, and he's ill. I thought that maybe Mrs. Bradford could help me give him a vapor bath. I'm so nervous, I can't seem to manage it alone."

"Shucks, no. Genevieve wouldn't know anything about that, but I'll be glad to come. I've brought more babies through colds and pneumonia than you could put in this apartment. I guess I don't even have to take off my apron, do I?" she finished, stepping out into the hall prepared to follow the mother without further invitation.

In the apartment across the hall Rose Ellen found a nine-months-old baby suffering with what appeared to be a very bad case of bronchitis. He was breathing with difficulty and his temperature was running high.

"He seems terribly hot," said Mrs. Parker, with a catch in her voice, "and all this vapor stuff seems so complicated. He's never been sick before, and I feel so helpless."

"Of course you do," soothed Rose Ellen. "Every mother does with her first one, but don't you worry a mite. I know just what to do for him, and that vapor stuff, as you call it, isn't anything more than an old-fashioned croup kettle. Have you got camphorated oil? Let's give his chest a good rub first and loosen him up so as he can breathe easier."

Rose Ellen set to work with all the assurance of an expert and in a few minutes was rubbing the tiny chest with the warm oil. "I guess you've given him a laxative and plenty of water?" she asked, looking up at the baby's mother, who apparently had become completely helpless with the advent of more practised hands.

Mrs. Parker nodded, and Rose Ellen went on. "You could be bringing out the electric plate to put the solution on, and a blanket to put over the bed."

The younger woman hurried off, grateful to have something definite to do, and before long the child was in his cot, breathing the healing vapors of the steaming croup kettle.

"The Doctor says to leave him twenty minutes at a time," Mrs. Parker ventured. "Won't that be terribly long? And I can't remember whether I was to put these drops in his nose before or after."

"After will do just as well," Rose Ellen answered. "And it won't seem so long. We'll just sit here and talk. Or maybe you'd better fix yourself a bite of lunch. I'm just sure you haven't had any. I'll sit here by the crib and call you if he lets out the least peep."

For the rest of the afternoon she worked over the baby, alternating the croup kettle with the medicine and nose drops. By five o'clock he was sleeping peacefully, and his fever was almost entirely gone.

"That's the nice thing about babies," said Rose Ellen. "They raise a temperature quickly, but it's easy to bring it down, too. I guess I'd better go back now. My land! What will Genevieve think? I didn't leave a note or anything. I'll come back later to see if he's all right for

the night, and, in the meantime, don't hesitate to call me if you need me."

"I can't thank you enough," the girl began, with more than a suspicion of tears in her voice. "I'm up here alone without my mother, and being Thanksgiving time and all—" The tears long held back became a reality, and Rose Ellen's motherly arms went around the weeping girl.

"There, there," she said, "just have a good cry. Sometimes it's the best thing in the world for you. And don't you worry about the little fellow. He's going to be perfectly all right."

THE young Bradfords were not planning upon eating their Thanksgiving dinner before six, because Frank wanted to attend the football game, so Rose Ellen filled in the early part of the morning telephoning to a few friends from Poplar Grove now living in the city.

"Letty Evans is helping to put on Thanksgiving dinner for the blind," she said to Genevieve, after finishing her last conversation, "and she's going to call for me in a few minutes and let me look on for a while. I guess you won't mind if I go, will you?"

Instinct made Genevieve somewhat dubious, but there was no real reason for insisting that her mother stay at home, so Rose Ellen changed her dress and was all ready to accompany Letty to the Civic Center when she arrived a half hour later.

In the spacious dining room and kitchen of the Center they found a dozen women scurrying around at a variety of jobs. Rose Ellen's head went up like an old-time fire horse at the scent of smoke. Here was a job worth doing. Maybe they would let her tackle part of it.

"Could you give me an apron?" she beseeched Letty. "I'd just love to help for a time."

"Well, there's plenty to do setting on a dinner for one hundred and fifty," Letty admitted. "Here's an extra you can take. What would you like to do? How about making pumpkin pies? I never have forgot those pies you used to make."

"I'd love it. You'll need about twenty-five, won't you? I never made more than ten at one mixing before. It'll be a real treat."

Rose Ellen assembled the materials for her mixing with a zest. For the first time now she felt recompensed about missing the pleasure of cooking a Thanksgiving dinner for her own family. At home there would have been only a mere thirty-five or forty at the most. And here she was in the midst of preparing a dinner for one hundred and fifty. She wished that she would have time to do the dressing, too. Everybody always said that no one could beat her turkey dressing. Maybe if she got through with the pies in time she could do it. Or, if not, there was the salads to make. They would be left until the last, anyway, and she was sure to get a chance to help with them.

She glowed with pride when all of the women took time out to come and admire her pies as they were brought forth from the ovens, fluffy, golden and fragrant.

"I'm sure glad you made a couple extra," said Letty. "I just couldn't have stood to be this close to your pies and not had a piece."

With the pies all done and placed

in opulent rows upon the tables waiting their final complement of whipped cream, Rose Ellen turned her attention to salad-making and finally to helping set the tables. Then, after the guests had arrived, there was turkey to be carved, plates to be filled and carried in and refilled until no one could be persuaded to eat any more.

"I feel just terrible, keeping you all this time and letting you work like that," Letty apologized, as she and Rose Ellen finally climbed into the car to be driven home. "Whatever will your daughter say?"

"I'll tell her that I've just spent one of the happiest days of my life, and she won't say a word," said Rose Ellen cheerfully, "if I don't go any further, of course."

SHE left for home on Friday because it looked as if it might be sort of quiet in the city after the holiday, and, anyway, a whole week was much too long a time to stay away from home. She didn't bother to let the girls know that she was coming, because there was bound to be somebody at the station that would give her a lift.

Sure enough, there was Millicent and Sam Hennefer, come down to see their daughter off for home after the holiday, and, of course, they were delighted to take Rose Ellen home, especially since it wasn't more than a mile or two out of their way.

"And how did you like the city?" asked Millicent, as they settled themselves in the rear seat and Sam started the ancient car with a jerk.

"It's just grand," Rose Ellen answered with a happy sigh. "There's so much to do."

OCTOBER

By Lydia Hall

Earth dreamed a dream of loveliness
  Upon an April day,
When lilacs exhaled ecstasy
  And hills were blossom gay.

Then, when October meadows burned
  And autumn skies were blue
Beyond belief, she found her dreams
  Had ev'ry one come true.

Just A Bundle Of Nerves

By Alice Morrey Bailey

"WORRY:" (according to Webster) "To tease; to trouble; to fatigue; to harass with importunity or with care and anxiety." In the complete definition he used the word "harass" four times. People say it differently: "I live on my nerve," a pet delusion. "I'm so worried, I'm nearly crazy," usually an exaggeration. "All I am is a bundle of nerves," an inaccuracy. "I have the jitters," which is the modern version.

Streets, homes and businesses are full of people who are worried. The farmer is caught between the mortgage and the watershed; the businessman between the slump and the overhead; Mother and Dad can't choose between lack of funds and the immorals that menace growing children. Marital problems, problems of health and old age, money, social obligations, all are causes of worry.

All of these may be legitimate causes, but people who have none of these worry about other things: The hats women wear, the way girls dress, new styles in love-making, crime in a remote city, war on another continent, or the weather. The Government budget in 1960 or the trials our forefathers had to bear are worried over by some—not because they are really interested in any of these things, but because they have an appetite for worry, and it must be appeased.

Now, such a worry diet would be fine if it took the place of vitamins or exercise; if it could be substituted for a shampoo, finger-wave and facial; if it healed the sick, made the rain to fall, or swelled the bank account. But it does none of these things. It saps your pep, puts lines in your face, makes you ill and robs you of actual money.

All sorts of calamities can be traced directly to its devastating action. Not the least of these is that it often attracts the very things which it fears most. For example, in war time a person may be worried over the fact that sugar may increase in cost. Worry is catching. Soon mass worry causes a rush on the market and sends the price to abnormal heights, heights not warranted by the laws of supply and demand. Worry crowds out efficiency, dominates the emotions, and hampers physiological activity.

Years ago, I heard a doctor make the statement that worry, fear and anger pour a definite poison into the system. More recent study throws new light upon this statement. No definite poison has been isolated but the human body is more and more appreciated as an extremely delicately-balanced mechanism. Nature measures for it exact proportions of certain elements: Electricity, positive and negative currents, gland secretions, etc. Nature counts the blood cells, red and white; it measures the liquids, the chemicals, takes the temperature. The yes and no are inflexible in the human body.

Whenever this perfect balance is upset, there is trouble. Worry hits directly at the nervous system and upsets this perfect balance, because the nervous system controls all the

bodily functions. Its intricate telephone system is connected with every minute part. Under normal operation everything goes smoothly —circulation, breathing, gland secretions, elimination, digestion, all the workings, large and small. But a worried person is like a factory with a prankster at the controls —some operations are slowed down, some are speeded up; the nerves not only say when to stop but when to go.

"I HAVE a terrific headache," "I can't sleep," "I can't eat," "I'm so upset," "I'm just a bundle of nerves," people say. They have nausea, and the doctor calls it a nervous stomach; they become mentally ill, and we speak of them as having a "nervous break-down"; they die, and we say, "She died of shock."

Fear, worry, anger, strife, and destruction are the five generations. Fear is the father of worry who is the father of anger, whose son is strife. The first-born of strife is destruction. It is a chain that breaks civilization, nations, institutions, families and friendships. And of the chain, worry is the weak link.

To worry is human. It is one of the things that distinguishes us from beasts and trees. But reason and self-control also distinguish us. As the nervous system controls the body, so reason and self-control can protect the nervous system. How shall we apply them to worry?

"I bought a fur coat," one woman told me. "Then I laid awake nights and worried because it cost so much. Finally, I could hardly bear to wear the coat. Then I decided I was spoiling it with worry, and I took myself in hand. I argued to myself that I had no children who were being robbed of pleasure which that money could buy; my husband was pleased that I had the coat; the money I paid for it was prospering other people, furriers, artisans, trappers; I could well afford to buy it. I stopped worrying and enjoyed the beauty and warmth of my fur coat." This intelligent woman applied reason to worry.

"I couldn't sleep one night because I had neglected so long visiting a woman who had lost her husband, so I made it a point to visit her the very next day. The result was a feeling of satisfaction and a good night's sleep." Thus, the good old gospel of removing the cause to correct the disease was applied.

There are many recipes: "If you are worried about a decision, sleep on it." "If you are harried and jumpy, lean back and let your mind go blank for half an hour." These work for some. You may have your own recipe.

"If you must worry," says Vash Young in his book, "do it only on Thursday."

"I'll not think of it today. I'll think about it tomorrow," Scarlett O'Hara of *Gone With The Wind* promises herself.

"Try substitution," the psychologists say. In *Dark Victory*, Bette Davis portrays a girl who cannot conquer death, so she transfers her fight to conquering fear, and succeeds. By so doing, she is relieved of strain and puts a lifetime of happiness into the short space allotted her.

Is your grief for the one who has gone in death, or for yourself who is left behind? Answer to yourself

the question, and then, if you still weep, work is the antidote say the psychologists. Work until you must sleep; rest and time will ease the burden.

Many worries can be prevented. "I never make a promise I can't keep," an excellent guaranty for serenity. If you can't stand disappointment, don't allow yourself to anticipate too much. Give yourself whole-heartedly to every job, and there will be no regrets that you didn't do it better.

"I can't stand remorse and worry about not doing right," says one man, "so I live my religion."

If you have worry or sorrow, skirt it, shun it, go out to meet and conquer it, argue yourself out of it, relax and forget it, prevent it, substitute work and other interests for it. Do anything—but don't worry.

OUR LITTLE PRAYERS

Our little prayers, dear God, remember, pray,
A woman cries them out so, night and day.

Let Baby sleep awhile—he needs his rest.
Please help our Danny Joe to do his best.

Don't let old Mrs. Peele have too much pain,
And bring the thirsty grass Thy tender rain.

I thank Thee, Lord—I count my blessings o'er—

Keep me from blaming John, when feet are sore,
And take the fever from the child next door.

Help me to hold Thy peace and keep the morning song
All the way long—

And hold Thou safely all I love today.
Our little prayers, dear God, remember, pray.

—*Kathleen B. Nelson.*

Good Taste In Home Decoration

By I. A. Fisher

THERE are many reasons why modern design is far superior to traditional or period design. Of these, probably the most important are: A greater variety of materials to choose from, tremendously better tools to work with, and—most important of all—a greater degree of understanding of the principles of art and design.

In traditional design, appearance was the end. All Duncan Phyfe, Sheraton, Chippendale, or Colonial furniture had identical characteristics. If ladder-back chairs were the fad, every home had them, no matter how inappropriate they were in the different decoration schemes.

In modern design, appearance is a result—not an end. Its evaluation is a problem to most people because the approach is entirely different. To understand period design, a study of classic principles is necessary; to understand and appreciate modern design, all that is needed is plain common sense.

There are three easy ways to judge modern design. The first is by its form. Considered from the standpoint of use, form must be practical, comfortable, and efficient. Its lines, bulk, and proportions must be adequate for its particular function. The second way is by its material. Does it serve its utility? Do its surface, weight, and strength meet the demands that will be made of it? The third is by its construction. Is it balanced, durable, and secure? Is it economically efficient? Is its fabrication sound as to form and materials? Since the sole purpose of its creation is usefulness, and since form, material, and construction constitute the framework of usefulness, the test of everything you buy should be on these three points.

Ask of every piece: Does it do, perfectly, what it is supposed to do? Is there anything about it that does not contribute to its usefulness? A chair, for instance, must fit the human figure. It must be strong, light and have a minimum of bulk. There are many materials from which such a form can be made; but as their flexibilities, weights, and textures vary, the perfect choice depends on the particular function the chair is to fill . . . such as writing, dining, or lounging. If the materials are expertly put together in a strong, simple way, if the chair is comfortable, light, and steady, if the materials fill the requirements of strength and durability, then, it is a chair of perfect modern design. Its place in your home should then be determined by the ability of its form, texture, and color to harmonize with its surroundings.

Any piece of modern design will possess beauty to the degree that form, material, and construction serve usefulness. A composite of elements reach perfection of beauty, and this is possible only when design and function blend so perfectly that there is no dividing line.

To be able to apply this reasoning to each part and object of your home would be to achieve lasting beauty.

The function of ceilings is to close what would otherwise be an ugly opening. Walls are to support roofs and keep out the elements. Windows are to let in sunlight.

Floors are to hold furniture and to walk on. Yet in most cases ceilings are too obtrusive, walls too oppressive, windows too small and heavily draped, and floors dark, gloomy, and too broken up. Most living rooms—particularly in older homes—are either too dark, crowded and cluttered, or too dismal, bare and uninteresting. Either type, if complete modernization is out of the question, could be made more livable by a little effort and imagination.

It is impossible to think that the average person is sufficiently well trained to judge thoroughly the materials, construction, and functions of all designs. Nor could the average person possess infallible taste in colors and textures. Some people can, however; those who cannot, have access to sufficient professional help in the well-equipped Home Furnishing centers.

FOR those who, through necessity or desire, wish to build or modernize their own homes and do all the work themselves, the following easy-to-follow suggestions are offered:

Almost all kitchens and bathrooms are functional—partly because their purpose is thoroughly understood, and partly because very few furnishings are involved. The ones which are not functional can be traced to antiquated equipment, bad color, or poor lighting. As the problems of color and lighting will be discussed later, we will concern ourselves at present with the living and dining rooms only.

These rooms should fit your own mode of living and eating, and these individual problems can be solved in the main by no one but you. Less drastic changes are possible in remodeling than in building, so the suggestions have been made sufficiently general and flexible to allow for both. It is hoped that the reader realizes there are exceptions to every rule. The better informed a person is, the greater are the possibilities to achieve good taste through any one of a million variations. These rules, if studied and followed, will result in the expression of good taste and individuality in your home.

Floors

Keep floors plain, simple, and unbroken. Small rugs catch the feet and eyes, breaking up floor areas into uninteresting and unbalanced spaces. If recarpeting, do so from wall to wall. This is very important. Do not buy rugs or carpets smaller than the floor space if you want simplicity and beauty. Be sure your rugs and carpets have underpads for economy, and that they are a trifle smaller than the area covered. If dining rooms, living rooms, halls, or stairways open up into each other, completely cover all floor surfaces the same. If you are building your home have the floors made of cement or inexpensive wood, and then carpet them completely. Hardwood floors are hard to keep up, not harmonious with most rugs and too expensive. Not being functional, they are not beautiful. If you are already using rugs and plan to leave them, paint the surrounding space to match the rugs or harmonize as closely as possible.

Dark rugs show lint and footprints and have a gloomy and depressing effect. If you want a cheerful, sunny atmosphere in your home, avoid them. However, dark rugs are a

times very desirable and effective for use in certain rooms, according to general impression created and color schemes used. Usually plain gray, beige, or natural shades are best. Self-patterned, self-textured, high pile, shaggy, hand-carved, or hand-tufted rugs always look best in any room. Avoid contrasting patterns of any type. The more neutral your floor coverings, the greater are your possibilities for different color schemes in your decorations.

Walls

Walls, to be functional, should be as neutral as possible. Remove all baseboards; they spoil the beauty of a room, catch dirt, and harbor insects. Remove all mouldings from walls. Avoid patterned wallpapers for they press in on you, and the corners give one the impression of being inside a box. If patterned paper is used, contrast one wall with a heavy, draped curtain, paint, or plain paper. This eliminates the box effect and gives the impression that the walls continue on indefinitely. Eliminate all door and window frames. If this is not possible, cut them down to narrow, plain frames. Cover all panelled doors with plylox or other veneered woods and paint. Paint all woodwork to match walls, or in very close harmony with them. If in doubt, remember that off-white is always right.

Most woods are not only dull and unattractive but need continual refinishing at tremendous cost, over the years. The new modern, bleached woods are beautiful and attractive and recommended wherever wood is to be used. Otherwise, complete elimination of wood for walls and frames within the home is desirable.

Windows

Windows should be as large as possible. If building, the problem is simple, for with the use of structural steel, windows can be as large as one whole wall. If remodeling, enlarge windows as much as possible in relation to outside and inside areas. Treat double and triple windows as one where possible. Hand blinds are scarcely ever completely up; they keep out light and add ugly lines to a room. Replace them with Venetian blinds. There are several prices, but if the cost is prohibitive, bamboo roll screens with draw draperies are smart and practical. If Venetian blinds are used, they should be the same color as the window frames, or if there are no window frames, then they should match the walls. Draperies are optional but not necessary.

Draperies

Draperies look best when they match or harmonize closely with wall or woodwork. Plain, dull fabrics are best. Small patterns, figures, or fine horizontal stripes are next best; if these patterns are in contrasting colors, the color should be carried out elsewhere in the room. For example, with bone-white woodwork, white and canary yellow wallpaper, and white ceiling, use canary yellow draperies with small rust horizontal line, one rust chair, gray rug, etc.

Avoid crisscross draping of windows or gaudy patterns. Simplicity is always best. Pictures should be few and well spaced, with never more than two or three at the most to a room, unless they are placed by an expert. Discard cheap pictures of the Lone Wolf type; confine fam-

ily portraits to bedrooms or cedar chests and replace with prints of masterpieces. They can be purchased for as little as seventy-five cents and up to three dollars, and are the next best things to original paintings. Frames should match the wall or woodwork as nearly as possible.

Ceilings

Ceilings should be as unobtrusive as possible—either white or in faint pastel shades. Never bring ceiling paper down on the walls to make the ceiling look lower. This not only spoils the beauty of the walls, but attracts too much attention to the ceiling.

Avoid wallpaper borders. Paper the walls flush to the ceiling and leave plain. Remove all paneling or other ceiling decorations and see that lighting fixtures are not too low, too high, or inefficient.

If all these parts of your home are functional, doing what they are supposed to do perfectly, then it is a place of charm, graciousness and enduring beauty.

MY MEMORY

By LaVina Dodge Moeller

There's a memory deep in the heart of me,
Beautiful, silent and tender,
Making me humble and grateful to Him—
The Master of Life, her sender.

Here it lies deep in my heart all the while.
Keeping me happy and cheerful,
Keeping me in the straight, narrow way;
Sometimes inclined to be tearful.

Wonderful memory, pure as the dew,
Clear as the sunlight I see her;
Guiding me constantly, keeping me true;
Never to lie or deceive her.

Never to go against what she has taught;
God never gives us another—
So deep in my heart and sacred I keep
My wonderful mem'ry of Mother!

The Relief Society and the Welfare Plan

By Roscoe W. Eardley, Church Storehouse Supervisor

SHE is one of the modest mothers of Israel. She sacrifices patiently for husband and children. Her home is humble but well kept. Yet, in some almost miraculous way, she is able to help her neighbors. When they are sick, she visits them. When they sorrow, she comforts them. When they hunger, she sees that food is provided, and when they are cold fuel is sent. When discouragement and despair depress them, her cheerful spirit fills them with faith and hope to try again—to carry on. Humble and plain in her bearing, she graces her calling with the spirit of a true aristocrat—an aristocrat of service. Her name? Shall we call her Legion? For she typifies the hundreds of women, officers and members of the Relief Society, who have served their people, their Church and their Maker for almost a century.

Elder Brigham H. Roberts has written beautifully about this "Aristocracy of Service" in the Church. Changing his words slightly to meet the ideas of today, he expresses the following inspiring thoughts:

Men and women blessed with divine insight and power are giving their services practically without remuneration for the welfare of their people. They are laboring in season and out of season for them. They are giving not only a teaching service, tending to make the truth clear and the inspiration which has come to our present leaders easily understood, but they are giving freely of their business, professional, executive and judicial abilities and craftsmanship. Men and women of the highest intelligence and spiritual qualities are devoting their lives to their people, practically without earthly reward, and are rich only in the consciousness that their services to their fellowmen are being well performed.

As you read these words, you will think instantly of men and women in your own communities, as well as of men and women in presiding positions in the Church, who are numbered today among the Aristocracy of Service. You, too, may become such an aristocrat. The great Church Welfare Plan, as well as other opportunities for unselfish service in the Church, makes this possible.

What is the Welfare Plan?

Briefly stated, it is a union of all the forces of the Priesthood and the women of the Church to assist our people to help themselves to solve their economic and spiritual problems. In this inspired undertaking the Relief Society represents, largely, the women in the Plan.

One of the pressing problems is to care for the temporal needs of the unemployed and needy. To reach this objective four things seem essential. They are:

1. To produce the food, clothing and other necessities that are required.
2. To distribute these necessities to all who are in need.

3. To provide work in regular industry or by work projects, so that all who are physically able may labor for what they receive, thus relieving them of the "curse of idleness and the evils of the dole".
4. To meet the social problems that have grown out of the depression and its attendant evils.

What is the Relief Society Doing?

To solve any problem it is necessary to ascertain the facts and then face them bravely. To know what has to be done gives one power to begin to do it. It is the work of the Ward Welfare Committee, which is composed of the Bishop or his representative, The Ward Relief Society President, The Ward Work Director, The Relief Society Work Director and representatives of the High Priests, Seventies, Elders and Adult Aaronic Priesthood to ascertain what economic and other problems confront our people. To assist the Ward Welfare Committees to gather the facts easily and accurately, the Presiding Bishopric, the General Church Welfare Committee and the General Board of Relief Society have cooperated to prepare a survey card, which is usually spoken of as "the green card." This card properly filled out is one of the principal tools in the hands of the Ward Committee. Without this tool the Committee is almost as helpless as a mason would be without a trowel or a carpenter without a hammer and saw.

The gathering of the information is the responsibility of the entire committee, but experience has proven that many of the most successful surveys have been made by experienced Relief Society workers who have tactfully and gently secured the facts required. Special surveys were recently required in a number of stakes, and it was remarkable how thoroughly and quickly our sisters secured them. In one ward where the "green cards" had been kept up to date the information was available in two hours.

How the Relief Society Functions in Supplying Food and Clothing for Bishops' Storehouses.

The food, clothing, and other commodities supplied by the Bishops' Storehouses are largely the fruits of the labor of our people and of individual donations to the Welfare Plan. The projects to produce the raw materials needed are carried on principally, but not entirely, by Priesthood Quorums and other groups of men; the preparing and preservation of the food, the canning and the drying is done mainly by the women under the direction of the Relief Society. The work has been organized so that the following four classes of workers are recognized:

1. Those who are the direct recipients of the Program—those whose needs have been and will be provided for and who are physically able to work.
2. Women from the "borderline" cases—those whose incomes are scarcely adequate to meet their needs and who, through work projects, are given the opportunity to increase their incomes.
3. Volunteer workers who desire to donate their time.
4. Relief Society members and their friends who respond to the call when an emergency arises.

As for clothing and bedding, it is provided almost entirely by our women under the direction of the Relief Society. In wards and stakes this important phase of the work is being carried on and in the larger communities sewing centers have been organized. The Relief Society is a most vital force in the production program of the Welfare Plan.

The Relief Society's Important Duty in Distribution.

What does the individual family need in food, clothing, fuel? The president of the ward Relief Society, or her representative, ascertains the facts by visiting the home and talking with the mother in the home. Having learned the family's needs, she presents the list to the bishop for his approval or suggestions, and it is then sent to the Bishops' Storehouse. The Storehouse promptly fills the order. The enlarged facilities of the Welfare Plan—the green survey cards, the information supplied by other members of the committee, the canning and sewing centers, the Budget-assigned projects and the Bishops' Storehouses—place facilities at the disposal of the Relief Society organizations which enable them to meet promptly the new and larger demands of present-day economic and social conditions. That the present-day challenge is being successfully met is attested by the thousands to whom help has been given during the past three years. The necessities of life have been provided and distributed. Work has been found for hundreds of our women and girls. Many of the social problems growing out of the depression have been solved and a system of record keeping has been set up to assure down-to-the-minute information and prompt assistance in cases of need. It is not thinkable, but suppose the Relief Society should stop, what would happen to the Welfare Plan?

SUMMER IDYLL

I'll give you half my heart,
For if I give it all
I'll have no heart to say that this must end—
This summer's romance, destined ere begun
To die with winter's snow.

I'll give you half my heart
Then say goodby, and smile at summer's romance—
Dead, like fallen leaves.
And only half my heart will bear a scar
With winter's snow.

—*Beatrice Rordame Parsons*

HAPPENINGS

By Annie Wells Cannon

OCTOBER—Such sweet contentment does October bring
With garnered fruits and golden grain—
Rich promise for grim winter's reign.

THE renewal of the work of the women's clubs and organizations and the fall opening of the schools has started a rush for books from the libraries and book shops. Numerous new books on a variety of subjects as well as the old favorites are ready for the eager reader.

MAY ROBSON, grand old lady of the films, has purchased lots in Culver City, near Hollywood, on which she has built fourteen houses of five rooms each and rented them to "only large growing families" at a nominal rental. A film studio adjoining the lots has tried vainly to buy them.

ARLENE DAVIS, the only woman in the United States holding a license to fly transport planes over land and sea, with another redhaired aviatrix, Jacqueline Cochran, famed operator of cosmetic salons, entered the transcontinental speed dash of the national air races last month.

ALICE MARBLE, queen of the world's tennis courts, won the Essex Bowl championship for the third time. Helen Wills Moody is the only other tennis star to retire an Essex Bowl in fifteen years of history. Incidentally, Miss Marble has ambitions to become a famous singer and has been taking lessons from John MacCormack.

IVY J. ENSIGN of Utah, director of the Lund Chaminade Ladies Chorus, is very proud that her chorus won first place at the Golden Gate International Exposition Eisteddfod. The prize was $250.

MABEL SWARTZ WITHOFT of Georgia, past national president of Service Star Legion, died last month. She was a poetess and the author of a number of books. Her poem *Seeded Ground* was published in numerous leading magazines.

ANNE VINCENT of Tremonton, Utah, 99 last month, was said to have been the "liveliest member of the party" at a recent celebration.

NAOMI LANE BABSON has written a Chinese family story called *All The Tomorrows*, and *Vicki Baum, Shanghai 37*, both good books claiming some of the laurels from Pearl Buck.

GRACE M. CANDLAND of Provo has issued a choice booklet for the Christmas time containing three pioneer poems, *Glorinda*, *Onward*, and *A Deserted Village*.

CLARISSA YOUNG SPENCER, daughter of Brigham Young, a talented, versatile and beautiful woman dearly beloved for her fine qualities of friendship died last summer.

THE RELIEF SOCIETY OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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EDITORIAL

Judging Values

THE great difficulty with humankind is that it knows so poorly how to pursue its own best interests. People generally are genuinely anxious to better their own conditions, but all to often strive to do so through satisfying their immediate selfish desires. This isn't a thing for which we should be too severely criticised, for after all, we are still but children; the fine qualities of God-like judgment are in us as yet undeveloped.

We use money as a standard of value. Yet, to one unschooled in the use of money as a standard of value, something of far less intrinsic worth, fulfilling a desire resulting from past experience, would be valued more highly. A small child allowed the choice between an ice cream cone and a ten dollar bill would not hesitate in choosing the ice cream cone. We who are more sophisticated, counting ourselves mature in our judgments, smile indulgently at such a choice.

But we may well look to ourselves and see if we, like the child, are not seeking present gain rather than future good. Given a choice between such things as worldly pleasure, association which brings excitement, power, or material gain on the one hand and on the other the opportunity for service in the kingdom of God, which brings incitement to do good and results in development of spiritual strength enabling us to achieve eternal life, we too frequently show the immature judgment of a child and like him choose the thing of lesser value which satisfies our immediate selfish desire—we choose the ice cream cone.

The Lord recognized this tendency in man when He said: "Verily, verily, I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father hath in his own hands and prepared for you."

"Muddling Through"

WOULD you have stoned the prophets? A ridiculous question to ask, perhaps, because the Latter-day Saints believe in revelation and look back upon the holy men of God as prophets and instruments in the Lord's hands to guide His chosen people. Joseph Smith and those who have succeeded him in the Presidency of our Church are instruments in the Lord's hands to guide us, His chosen people, of the latter days. What do you think of their revelations?

Do you pay your tithing?

Do you keep the Word of Wisdom?

Do you prepare your children for baptism?

Do you keep the Sabbath day holy?

Do you have family prayers?

Do you love the Lord with all your heart, mind, might and strength?

Do you love your neighbor as yourself?

There are many members of record in our Church who are figuratively stoning the prophets, both old and new, with indifference and disobedience. Are you one of them?

There are too many of our people just "muddling through". They have a passive love for the Church and the heritage the Pioneers have left for us but are a bit lax when it comes to paying tithing, living the Word of Wisdom, observing the Sabbath day, and generally are a bit indefinite about placing themselves on the Lord's side.

There is no doubt in the minds and hearts of thousands of us but that we have had and do have prophets in these last days, and we know them and respect them for what they are.

Referring to these last days the Lord revealed through Joseph Smith: "And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people;" and further, "I have sworn in my wrath and decreed wars upon the face of the earth and the wicked shall slay the wicked, and fear shall come upon every man. And the Saints also shall hardly escape."

It is not only death we wish to escape; it is a death of wickedness which we all desire to avoid.

Paul said near the close of his life: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not me alone but unto all them also that love his appearing."

Paul had a full portion of the sustaining influence of the Gospel within him, and death held no horrors. If we wish to have peace in our hearts and minds in these troublesome times, we must honor the prophets and serve the Lord. If we want to be ready to die as Paul was ready, we must fight a good fight, finish the course, and keep the faith.

"Muddling through" will bring nothing but disappointment, heartaches and regrets.

Attention Membership Top-Notchers

By Rae B. Barker

DECEMBER 15 of this year (1939) will find us midway in our four-year Membership Drive. Some stakes and wards are traveling in high gear. The rest must earnestly try to "step up" their efforts if half the desired increase is to be accomplished with the passing of half the time.

Interesting accounts of the best things done in the interest of the Membership Drive by stakes and wards who have shown unusual initiative, originality and consistency is of great benefit to others. To stimulate interest and activity in membership, the General Board is offering not *awards* but *RECOGNITION* for superior achievement in the following directions:

Relief Society grows because it offers practical opportunity for individual growth to its members.

Ward units gather new strength through the ability and talent of new members. To make increase in membership possible it is, in some instances, necessary to overcome definite obstacles or handicaps, such as transportation, care of little children, conflicts with other social or study groups.

Besides the steady, consistent week to week work of coordinators, committees and individual members, there is a place in every campaign for high-grade publicity or showmanship features.

THESE four things will be the basis of four articles to be published in the *Relief Society Magazine* in recognition of exceptional accomplishment.

The articles will be submitted to the General Office through the stakes and will deal with the following:

1. Benefits derived by a new member in Relief Society. To be submitted by a new member. Title, "Treasures I Have Found."
2. Outstanding contribution by a new member to her organization. Not to be written by a new member. Select own title.
3. Most effective showmanship work by a ward group.
4. Handicaps solved by an organization.

Regulations:

1. Articles will be limited to 800 words.
2. Sifting of articles must be done in the stakes. Not more than one article to be sent from each stake on each subject.
3. Four articles will be selected from those submitted to the General Office and published either in the March or April issues of the Magazine.
4. All entries must be in the Editor's office by January 31, 1940.
5. Address entries to Membership Committee, 28 Bishop's Building, Salt Lake City, Utah.
6. Articles will not be returned unless accompanied by postage.

Appropriate recognition at General Relief Society Conference will also be given coordinators attaining the highest percentage of membership increase.

The Shining Heart

By Sibyl Spande Bowen

CHAPTER NINE

ROBERT LATHROP hurried into the Alaska house and started a fire in the rock fireplace before he took off his coat. These Northwest summers! Chill a man to the marrow! He had better have taken the nervous breakdown to the California deserts where he could bake to his heart's content, as his mother had advised. Then he wouldn't be in this affair—and he'd never have heard of Nell Carey, with her red hair, her tantalizing eyes.

Rob laughed. He wondered what had been in his mind before he saw the girl, because she most certainly filled it—every corner of it—now. It must have been there, his love for Nell, since the first day he saw her coming through the corn, the sun in her bright hair, indignation flashing from her eyes like points of light on deep Sound water. The brave darling, shouldering the weight of the whole moldering place, Miss Brill's illness—and still finding the will to paint in spite of it all.

Rob threw his coat upon one of the numerous chests that flanked the room, and in the so-doing tumbled a smaller one that rested upon it to the floor. Its patchwork cover slid off; it lay sideways, its lid open, its carved Chinese depth disgorging a musty assortment.

Rob set the old chest upright and began to put the trinkets back—some little bone idols, bits of Indian beadwork, an old doll with elaborate pink silk skirts and staring black eyes, carefully wrapped in old linen. Women cherished old dolls. Just why, a man couldn't say, but they all kept them.

And then he found it! Carefully wrapped in yellowed tissue paper tied with a bit of ribbon, its heart shape shining through the thin covering, was this bit of fate Miss Brill had muttered about in her illness—that which she had haltingly told Rob about. But she'd forgotten where she had hidden it. Of all the Chinese chests Rob had rummaged through, nobody had thought to disturb this little one, this baby chest of all Tom Carey's collection. Flinging the scrambled pile of things on the floor into the chest, Rob grabbed his coat and hat and ran out.

A furious wind lashed the trees and shrubs back and forth in the darkened air. The deep boom of breakers pounding the beach kept time to the hoarse croak of foghorns out on the almost invisible Sound. Rob lowered his head and ran to the gray house. About to knock, he stopped short. Inside, he could hear Miss Brill laughing uproariously, out of all reason. He pushed the door open and rushed in.

Miss Brill was in her wheel chair near the glowing kitchen fire, wiping the tears from her laughter-wet eyes and clutching a newspaper in her hands. She saw the open-mouthed Rob and thrust the paper at him.

"It's Fred," she gasped, "and Twilly."

Rob glanced at the county paper.

On the back page was a news cut of a lanky young lady in breeches smiling up at the frowning, be-sweatered Fred. The couple was standing, significantly enough, outside the courthouse. "Young Poultry Growers to Wed," the caption read.

"I never knew a girl could look so silly in breeches," Miss Brill chuckled. "I'm going to send that girl a wedding present."

"But Nell loves the fellow," Rob cried indignantly.

Miss Brill gave him a sidelong look. "Not at all. This may hurt her pride a bit, but not her heart. Fred was purely a matter of habit with her, and I don't believe in such marriages."

But Rob wasn't so sure, in spite of the pounding of his heart. "Has Nell seen this?"

"I don't know. Mary Kelly saw Nell down at the post office, and she had a paper. Nell ought to be here now. I can't understand why she isn't here. It's going to rain any minute, and there she is out in her good blue dress and no raincoat."

"I'll drive down the road and pick her up," Rob offered, and at the door he remembered his errand.

"I've found it," he called back, "but we'll talk about it when I get back."

"Found what?"

"Nell's heart." Rob had the door open against the buffeting wind.

"Well," retorted Miss Brill cryptically, "it's about time."

"Now what," the young man thought, "did she mean by that?"

LARGE drops of furious rain were already flattening in spatters on the highway. Rob drove slowly, scanning the landscape to the turn of the road, but no Nell was in sight. On past the wooded Oakwood estate he drove and by the grassy paddock where the Maddox horses huddled at the gate, wanting the shelter of the stable. Someone was hurrying along the distant beach path. It was Nell, shielding her head against the storm with a newspaper.

Rob parked his car beside the road, grabbed the raincoat and ran through the paddock. The rain was lashing down in sheets now, and Rob stumbled over the stile into the beach path only to find it empty. Nell had vanished. He was exhausted by his run against the storm, and for a moment the emptiness of the landscape angered him all out of reason. He sagged against the stile and looked about. Just as he had decided to return to the car, he saw her.

White against the slate gray of sky and water, and nestled in a tangle of blackberry thorn, was the Maddox beach pavilion pillared and open on all sides. Huddled on the floor of the small place was Nell, her face buried in a crumpled newspaper.

"And that's how she feels about that bird Fred," Rob said bitterly. His fingers found the package in his pocket, and he smiled a tight smile without mirth.

Rain had lashed into the open pavilion with saturating thoroughness, but the spot Nell had sought was dry. Rob went to it and stood there mopping water from his face with his handkerchief. "Something tells me this is all wrong," he said with forced lightness, "I was supposed to keep you from getting wet, and look at me." He indicated Nell's compara-

tive state of dryness and his own soaking condition.

Nell was not diverted. She sobbed quietly into the papers and declined to be concerned. Rob shrugged. Just how did a man go about comforting the girl he loved for the defection of the other man? He found a bench, dragged it into the dry center spot and sat down.

"See here," he said, "Fred's not the only man in the world, and eighteen's not too old to start looking for another one."

"Nineteen," corrected Nell damply, lifting her head, "yesterday."

"Why," cried Rob, "didn't someone tell me. I'm an expert at birthdays. Anyway, there's no use mourning. We'll go into town tonight and have dinner and a show. That'll show young Fred you aren't heartbroken."

Nell got up and dusted herself off. "Just what are you talking about?" she inquired coldly.

It was Rob's turn to be nettled. "You're crying, aren't you? And you've just read about Fred's wedding plans? Girls make me sick. Go out of your way to sympathize with them and what do you get?"

"Find out first what to sympathize about," Nell retorted. She dabbed at her eyes with a soggy handkerchief. "Then you might get somewhere. Yes, I'm crying, and yes, I know Fred's going to marry Twilly; but there's no connection. I'm glad he is—so glad I could jump for joy. This," she choked, thrusting the paper at Rob, "is it."

The art contest! Across the top of the page were the winning paintings. Nell's was not there.

"Don't take it too hard," Rob urged reasonably. "After all, out of so many entries it would be sort of a miracle if a girl like you, almost without training, should win a prize."

"But I did win," said Nell. "If you'd read about it you'd see. I didn't get first, or even second place, but I am third."

Rob leaped up. "Why girl, that's marvelous! I take it all back. You've got more than talent. Third place against that mob, and you cry about it!"

"Yes," Nell told him, "they've decided to send the third-place winner down to that art colony on the beach in California, and I won't leave Aunt Brill. Oh, if I could only take her along! As it is, I might just as well have lost out. I'd feel happier, really."

Rob stared at her. "That settles it, Sally Delavan gets the works," he said firmly, "then you can take Miss Brill with you. I'll have no more pity on our fine lady."

Nell looked at him warily. "You haven't by any chance lost your mind?" she asked. "Just what has Miss Delavan to do with me?"

"Plenty," Rob told her. He took the small package from his pocket and tore away the wrappings. It lay in his palm, the trinket, a heart entirely covered with small diamonds.

"I know," cried Nell, "that's the shining heart."

"You've seen it before? Then you know what's in it."

"No," said Nell, "but Aunt Brill talked about it. I thought she was delirious."

Swiftly Rob opened the large locket with his penknife and handed

it to Nell. "Those," he said, "are your parents."

SILENTLY Nell studied the two tinted miniatures. "He has red hair, too," was all she could say. The enormous fact of finding her parents had dazed her.

"He was Frank Delavan, Sally's brother," Rob told her. "Your mother was French—a little nurse at the hospital where Frank was a shattered war invalid. But she's dead, too, of course. It was like this—" and with Nell's hand in his own, Rob told her the story.

"And of course," he said, touching the jeweled locket, "this clinches my evidence. A dozen orphans may be running around with your baby shirts on, but you can bet my life they didn't have Frank's picture tangled up in them. I remember the fuss they made when this gadget showed up missing. It's worth money, you know, and Sally hunted for the thing for weeks; so she can't deny whose it is. And it's my guess that after you've worked your wily way with her she won't want to. I think even Sally of the hard heart will soon be eating out of your hand."

Nell fingered the locket. "Everything changed by the shining heart," she said. "It's sort of a magic talisman." To Rob's amazement, she did not seem particularly happy over it.

"By your shining heart," he muttered, almost to himself.

"It means," whispered Nell, "that with all that money we'll go away where Aunt Brill can be in the sun and get better—where I can study. Rob," she cried suddenly, "what will you do?"

He flushed, caught off his guard. "I—why, I've just been choking over a large piece of humble pie. Your earnest little soul will be delighted to know that I'm going back to Dad's office. He's going to let me design old ladies' kitchens and corner cupboards. Now aren't you satisfied?"

"No!" she said, and abruptly she ran out of the pavilion.

And suddenly it dawned upon the young man. He ran after her. "Nell! Wait a minute, darling." He called recklessly, "Nell, do you love me?"

She didn't turn, but hurried on through the diminishing rain. "Of course I do. Everybody but you knows it. Even Fred had the sense to see how it was"—indignantly.

And then he did catch her, breathlessly, into his wet tweed arms. "I've been such a mole, such a blind bat, darling; but I never dreamed—"

"Rob, Rob, you'll make me lose the shining heart—"

"No, sweet, never again—not that one, nor yours, nor mine."

Nell murmured, "We're being selfish, Rob. Let's hurry and tell Aunt Brill about it—and us—" And they hurried up the path to the old house where lights already challenged the lowering night.

THE END

Notes FROM THE FIELD

By Julia A. F. Lund, *General Secretary*

A GLANCE at the map of the world is sufficient to present a picture of the vast distances covered by Relief Society. The tie is a strong one, uniting women of many races widely scattered throughout different lands.

South African Mission

FROM Josephine H. Folland, Relief Society president of the South African Mission, comes a very interesting report. The sisters of this mission are, for the most part, expert in knitting and handwork, and, though many of them are at business during the day, they find time to make attractive articles for use in the bazaars. While the outlined lessons present some problems, they are using them to the best of their ability. Sister Folland writes: "I cannot express fully how much I appreciate the wealth of material in the *Relief Society Magazine*. I had to travel a distance of 1300 miles and also to have a vital interest in Relief Society work to gain an appreciation of this wonderful organization and its splendid Magazine."

Brazilian Mission

THE accompanying picture was taken in Novo Hamburgo and shows the Relief Society members with their first quilt, all made by hand. They are justly proud of this quilt. There are six members of the Church and several friends in this Society, which was organized during the year 1938. Sister Bowers tells us that due to climatic conditions quilts are seldom used, and this, coupled with the high cost of ma-

Quilt Made by Novo Hamburgo Branch Relief Society Members, Brazilian Mission

terials, makes the project almost prohibitive. However, the sisters are anxious to cooperate in all that is suggested by the officers of the Organization. They are greatly interested in the work, and this naturally is a factor in increasing the membership. There are some very capable missionaries in Brazil. They cooperate with the Relief Society in the program which it is endeavoring to carry forward among a very deserving people. The lesson material is translated into German for the German-speaking sisters, and it is the plan to have the lessons translated into Portuguese as soon as possible. The Magazine is a great aid here in putting over the Relief Society message.

Relief Society Social, Norwegian Mission

Norwegian Mission

FROM the pen of one of the Elders in this mission, we have a very delightful report of the work as it is progressing in Norway. The accompanying picture is of a party held during the past year with Mission President A. Richard Peterson in attendance. While the branches in this mission are small, the sisters are enthusiastic about Relief Society. In the branch at Salesund, Norway, there are fifteen members, with a fully organized presidency. Very fine meetings are held, which attract many friends as well as members. Brother Homer P. Johnson, the author of the letter, says, "We two Elders, Floyd A. Knight and I, enjoy the Relief Society meetings very much. I receive the Magazine from the Relief Society in my home ward and read each issue very thoroughly."

Bazaar, Argentine Mission

Argentine Mission

A LETTER from Corraine S. Williams, president of the Argentine Mission, presents a picture of the work of Relief Society in that mission. The lesson work as published in the *Relief Society Magazine* is quite generally used in the organizations in this country of the south. Through cooperation with the Mexican Mission, the lessons are translated into Spanish, which is the language in use in this part of the world. The lessons are very interesting to the sisters. Quoting directly from Sister Williams: "We thoroughly enjoy the *Relief Society Magazine*. Our Elders find that it is very helpful in many ways. We regret that our Saints are unable to enjoy it fully because they are unable to understand the language. However, we translate much of its contents for their use. The picture which accompanies this item is of the annual bazaar held March 17. Nine branch Relief Societies participated in this happy event. The motto seen above the display is 'La Caridad Nunca Falla' ('Charity Never Faileth'). Seen in the picture are Sister Williams, the president, Elder Oren E. Moffett, assistant mission supervisor, and a group of Relief Society branch officers. Due to its size, approximately half of the display is all that could be included in the picture. The total sales from the bazaar amounted to 434.20 Pesos Argentinos.

Beirut Branch Relief Society, Palestine-Syrian Mission

Palestine-Syrian Mission

FROM this very historic and interesting part of the world comes a delightful account of the Relief Society work. Sister Leone O. Jacobs, mission president, writes: "The work here is progressing. Of course, the limited number of members makes it impossible to carry on the activities as at home, but under the circumstances good work is being done. There has been an increase in attendance since the beginning of the year. The sisters are bright and eager to learn, and the lessons are enjoyed by all." Visiting teachers' work is carried on to a certain extent. Regular minutes and also complete records of other activities are now being carefully kept, so complete reports will now be available. As uniform a schedule of Relief Society meetings will be followed as climatic conditions will permit. The accompanying picture is of one of the Relief Society meetings here in Beirut. President Jacobs is present at the meetings whenever possible and translates and explains much of the work for the sisters.

OUR attention is called to another group of Relief Society organizations far removed from those we have considered.

Swedish Mission

SISTER VIRGINIA B. LARSON, president of the Relief Society of the Mission, writes: "It is a pleasure for us to report that the Relief Societies held outstanding sessions in connection with the recent district conferences. The Singing Mothers of the Mission were a delightful feature of the program. In connection with these meetings there were well organized handwork exhibitions, which showed the Swedish women's talent for creating col-

orful and artistic things. The sisters of the Mission greatly enjoy the Relief Society organization and wish to extend their greetings to the Presidency in Salt Lake City."

Danish Mission

FROM Sister Gertrude R. Garff, we have a pleasant message from the Danish Mission. The sisters are interested in the lesson work and follow it through very much as it is printed in the *Relief Society Magazine*. Sister Garff says, "We use the lessons as they come from the office with a few minor changes." This is a well organized mission, and the sisters are enthusiastic about the Relief Society work.

Ella Jeremy Richards

THE passing of Sister Ella Jeremy Richards recalls the splendid service rendered by her as president of the Malad Stake Relief Society. Her accomplishments were many. Not only was she enthusiastic in carrying into effect the general program of the Society but rendered unusual service to the Lamanite sisters of the Washakie Ward.

The General Board extend sympathy to the family of Sister Richards.

MY NEED

This is the courage I need today—
Courage to walk the Christly way,
To know His word is as true for me
As it was for them at Galilee;
To know that I, too, must give my all,
That I must follow the higher call,
Believing what I cannot see,
Proving that truth can make me free.
To love and live the Christly way
Takes courage—and this I need today!

—*Claire S. Boyer.*

MORMON HANDICRAFT

Highlights

By Nellie O. Parker

"In the elder days of art
Builders wrought with greatest care
Each minute and unseen part,
For the gods see everywhere."

DISCRIMINATING people in our modern day are proud to own articles that are very carefully and skillfully made, even to the minutest detail. There is a constant pleasure derived from viewing fine workmanship and in using things that are exquisitely fashioned by expert, clever fingers.

One of the nicest compliments to pay a friend is to present him with a beautiful hand-made gift from Mormon Handicraft. The blue and white beehive sticker is the label of fine, unexcelled craftsmanship. Such a gift is evidence of your appraisal of the friend's high appreciation of lovely, distinctive things.

Dainty Lamps

An unusual little alabaster lamp from the Shop—a lighthouse on a rocky coast—received marked attention and admiration in the gift room at a recent wedding reception. Besides this enchanting little lighthouse there is a beehive model which would glow very appropriately on a man's desk. There are other types of lamps available also.

Wool Mittens and Ski Sets

Prepare for the cold weather now by getting hand-knit mittens, scarfs and socks. There is a nice variety to choose from for street, sport, or party wear. These ski sets are very desirable in our mountainous country where skiing is a favorite sport. The dainty llama-down mittens for formal evening wear are "veritable poems" in their exquisite beauty of workmanship and color harmony. These and some of the sport models for both adults and children have attractive designs embroidered on them. Nothing could be nicer for birthday or Christmas gifts. Early shopping assures getting one's choice without delay or disappointment.

New Sweaters

Some new sweaters have come to the Shop. They are smart and up to the minute according to Vogue's dictum.

Party Favors

A number of pretty and original motives for party favors, nut cups and place cards are now available. Come and see them when planning your next luncheon.

MUSIC DEPARTMENT

Uses of the Baton

Wade N. Stephens of the Tabernacle Organ Staff

THE purpose of the baton is to increase the visible length of the right arm. It should be held easily with any grip that will permit the baton to continue in a straight line with the forearm.

The first function of the baton is to indicate the rhythm by using a definite beat-pattern, which shows where the accent occurs as well as the speed of the beat. The down-beat, which is always the strongest beat, indicates the strongest measure-accent—the first beat of the measure.

The established beat-patterns are as follows:

Duple rhythm (3/8, 2/4, 2/2, ¢, fast 6/8) down, up, with a hook or bounce at the bottom.

Triple rhythm (3/8, 3/4, 3/2, fast 9/8) down, right, up, forming a triangle, with a bounce at the end of each beat.

Quadruple rhythm (4/8, 4/4, 4/2, fast 12/8) down, left, right, up diagonally to the beginning of the down-beat, with bounces to make beats definite.

Slow 9/8 is beaten as triple time, with each beat divided into three, thus: DOWN, down, down, RIGHT, right, right, UP, up, up. The first beat of each group is large, the others small.

Slow 12/8 is beaten as quadruple time, with the beats each divided into three as in 9/8.

The baton is also used to give the cue beat. This is a small beat given before the first note to prepare the singers to start together. It is smaller than an ordinary beat but takes the same direction as the beat before the singing begins and the same length of time as a beat in the tempo of the piece. A small down beat will start the singing on the second beat; a small second beat will start the piece on the third beat, and so on.

At the end of a piece or section of the piece, the singers must all be stopped together. This is accomplished by the cut-off, a sharp downward motion of the baton. At the end of the piece the downward motion continues until the baton disappears from sight at the conductor's side; if the piece is not finished, the baton is moved downward, then raised quickly to be ready to go on. When used this way in the course of a composition, the cut-off is also the cue beat for the next note.

The fermata or hold is indicated by a movement of the baton directly toward the singers, holding it parallel to the front of the body with the point elevated a little. It is followed by the cut-off or by the cut-off and cue-beat combined. This motion may also be used on the last note of the piece instead of beating time for the duration of the last note.

In addition to these purely mechanical functions, the baton is used to indicate tempo and to change the loudness. The tempo is indicated by the speed of the beat and

(*Continued on page 727*)

LESSON DEPARTMENT

Theology and Testimony

Lesson 4

Saul the Pharisee and Persecutor

HELPFUL REFERENCES

F. W. Farrar, *The Life and Work of St. Paul*, chs. II, III, IV, VIII, IX.

A. T. Robertson, *Epochs in the Life of Paul*, pp. 1-38.

B. W. Robinson, *The Life of Paul*, (1918), pp. 25-42.

J. Paterson Smyth, *The Story of St. Paul's Life and Letters*, pp. 1-27.

F. A. Spencer, *Beyond Damascus*, chs. I-III, VII, IX, X.

SAUL'S FAMILY AND ANCESTRY.—Saul was a prince among men. He will be remembered as long as the earth lasts. For that reason it is fitting to inquire about his family and genealogy.

He was a Jew who was only too glad to boast descent from Abraham (2 Cor. 11:22). In his letter to the Philippians (3:5) he emphasizes the fact that he was "of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews". In his early zeal there can be little doubt that he was much concerned about family trees. His later reference to "endless genealogies" (1 Tim. 1:4) is probably an allusion to some practices not unknown in his own family. Pride of race and family was common among the Jews of his class.

It is extremely unfortunate that we know so little about Saul's family. We do not even know the names of his father and mother. However, we are told that he was not only a Pharisee himself, but the son of a Pharisee (Acts 23:6). His father was, furthermore, a Roman citizen. This fact is an important one, for Saul was therefore a Roman by birth (Acts 22:28). The fact that he was a Roman aided him immensely in carrying the Gospel to various parts of the Roman Empire. Rome made the world respect her citizens.

Saul was born in Tarsus, one of the great Greek cities in the Roman Empire. Sir W. A. Ramsay has definitely shown that it was possible for Jews to become Roman citizens in a city like Tarsus by being enrolled in " a Tribe set apart for them, in which they could control the religious rites and identify them with the service of the synagogue". It was not necessary, therefore, that such Roman Jews take part in idolatrous sacrifices to pagan gods and other hated ceremonies inimical to their religious interests.

It is quite probable that Saul's father was an influential man in his community and an individual of considerable means. He probably financed his son's schooling in Jerusalem. Every Jewish boy learned a trade, and Saul was probably taught to be a tent-maker by his father. Even in his later life as an apostle, Saul made good use of his trade so that he should not be too dependent upon anyone for his living.

In relation to Saul's mother, the late Dr. A. T. Robertson wrote: "The mother . . . must have been a woman of force to have reared such

a son. We catch a faint glimpse of her also when Paul says: 'I thank God, whom I serve from my forefathers' (2 Tim. 1:3). She is in that pious line. That is the noblest heritage of all. In the mention of Timothy's mother, Eunice, and grandmother, Lois (1:5), it is not difficult to catch the reflection of Saul's own fireside. When Paul reminds Timothy of whom he had learned the Holy Scriptures even from a babe (3:14f), he was echoing his own experience in the home in Tarsus. This Jewish matron must not be overlooked when we study the influences that moulded Saul. She made the home where he grew and whose stamp he always bore."

We do not know how many sisters Saul had, but we do know he had one. When he was in dire straits in the city of Jerusalem as an apostle, and in danger of being killed, we are told that "Paul's sister's son, hearing of their (the enemy) lying in wait, he went and entered into the castle, and told Paul". (Acts 23: 16) As Professor Robertson reminds us, a later story calls Saul's sister, Rachel. If there were other sisters, and even brothers, history has left us no record.

SAUL AS STUDENT AND PHARISEE.—As a boy Saul was probably brought up in the strict fashion of the Pharisees. His father would be well schooled in the Law. Israel's great advantage over the rest of the world was thought to consist of her possession of the Scriptures and the rabbinical commentaries upon them. According to strict Pharisaical views it was necessary to know in detail the revelation of God as contained in Scripture. Therein lay salvation. It was thought just as bad to violate a minor religious statute as to commit a grave sin, because the whole Law was revealed by God. The Pharisees found it necessary to have a complete and careful explanation of every minor requirement of the Law in order to avoid sins of ignorance. Every single injunction of the 613 parts of the Mosaic code in addition to the oral prescriptions of the rabbis had to be observed. There were over 1500 listed things which a Pharisee might not do on the Sabbath day. The freedom of our day makes it hard for us to believe that the ancient Pharisees could be so strict. A splendid description of the life of a Pharisee is contained in the second chapter of Professor F. A. Spencer's recent book, *Beyond Damascus*.

Notwithstanding the strict nature of Saul's early training, we cannot help but believe that the city of Tarsus with its Greek background left also a deep mark upon him. The Greeks had a marvelous culture. Their literature, art, architecture, games, philosophy and science have left a wonderful impress upon our Western civilization and cannot have failed to attract the intelligent and receptive young Saul. Note his comment in 1 Cor. 9:24-27: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection. . . ."

Between the ages of six and twelve Saul went to school (the House of the Book) and thoroughly learned all matters pertaining to the Scriptures normally required of a young Pharisee. He then learned a trade before entering the advanced rabbinical schools at the age of fifteen years. At a later time he could say that he was "brought up" at Jerusalem (Acts 22:3). This would imply that he was in Jerusalem at an early age. Saul tells us that he was "taught at the feet of Gamaliel according to the perfect manner of the law of the fathers, and was zealous toward God". (Acts 22:3) Gamaliel was a famous teacher who followed the more liberal and lenient precepts of the school of Hillel rather than the stern orthodox tradition of Shammai. He allowed his students to study Greek literature in addition to the strictly Jewish subjects. Apparently he had a more tolerant attitude toward the Gentiles than most other teachers of his time. The incident mentioned in Acts 5:34-39 warms us in his favor. Saul undoubtedly owed much of his later breadth of view and generosity of spirit to this Jewish teacher. Judging from the events mentioned in the Acts, Saul learned his lessons well, for he was quickly recognized as a brilliant and zealous advocate of Pharisaic principles. Nevertheless, the strict discipline he underwent in the Jewish schools was later to prove of inestimable value in his presentation of Gospel principles to Hebrews and Greeks alike.

SAUL, THE JEWISH RABBI AND PERSECUTOR. — The seventh chapter of Acts is remarkable for its dramatic power. Stephen, one of the famous characters in the early church, defends himself before the Jewish Sanhedrin for heresy and treason. His biting words cut the Jewish leaders to the quick, and without the formalities required by law they thrust him without the city and stoned him to death. The historian then introduces the subject of this sketch as follows: "And the witnesses laid down their garments at the feet of a young man named Saul." His (Luke's) psychology could scarcely be improved, for the young Pharisee is soon to be presented as one of the greatest forces in the Christian Church. The next chapter of Acts recounts other deeds of Saul. "And Saul was well pleased with his (Stephen's) death. . . But Saul made havoc of the church, entering into every house, and haling men and women committed them to prison." (Acts 8:1, 3) The very force with which the young Pharisee sought to blot out the heretical Christian movement perhaps portrays the sincerity by which he was actuated. In after years, Saul bitterly reproached himself for the attacks he made on the Church. "I persecuted this way unto the death, binding and delivering into prisons both men and women." (Acts 22:4) Again: "And when they were put to death I gave my voice against them." (Acts 26:10) At another time he writes: "For I am the least of the apostles, that am not meet to be called an apostle because I persecuted the church of God." (1 Cor. 15:9) All these are serious condemnations and reveal by their vigor and force his recognition of the great damage done by him as a persecuting Rabbi. (See also Gal. 1:13; 1 Tim. 1:13)

Questions and Problems
(Deal only with those that time and circumstances permit.)

1. How would you account for the fact that so little is known of Saul's family?

2. Have a member of the class report on the city of Tarsus as it existed in Saul's day. (See Spencer, *Beyond Damascus*, chs. I, III; Farrar, *The Life and Work of St. Paul*, chs. II, III.)

3. Assign someone to describe the beliefs and practices of the ancient Pharisees. (Spencer, *Beyond Damascus*, ch. II; Farrar, *The Life and Work of St. Paul*, ch. IV.)

4. How would you explain the fact that Saul consented to the death of innocent people, yet was eventually made an apostle?

Visiting Teacher Department

MESSAGES TO THE HOME

No. 4

Gifts

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning." —James 1:17.

GIFTS may be classified as spiritual, intellectual or material, and "every man hath his proper gift from God" to cherish and enlarge upon. The apostle Peter says, "as every man hath received the gift so minister."

From the Doctrine and Covenants, 46:11, we learn: "For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God." To one is given the word of wisdom, to another faith, to another the gift of healing, to others power to cultivate the virtues that make Christian character.

Whatever one's gift, it becomes his responsibility to develop it fully and completely for the work of the Master and the advancement of self. The Savior taught this in the parable of *The Talents* (Matt. 25:14-30). "And he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

"His Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord. . . ."

Then he which had received the one talent was afraid and hid it in the earth and his Lord said, "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

The Prophet Joseph Smith said,

"Everything that God gives us is lawful and right; and it is proper that we should enjoy His gifts and blessings whenever and wherever He is disposed to bestow. . . Blessings offered, but rejected, are no longer blessings, but become like the talent hid in the earth by the slothful servant; the proffered good returns to the giver; the blessing is bestowed on those who will receive and occupy; for unto him that hath shall be given, and he shall have abundantly, but unto him that hath not or will not receive, shall be taken away that which he hath, or might have had."

Whether we are gifted as poet, artist, writer, reader, homemaker, teacher, leader or follower our ambition should not be to excel one another, but rather to develop our gift to the utmost, that we may better serve God and our fellowmen; then, will the gift be added upon.

Discussion

1. List some spiritual gifts; intellectual; material.
2. How may each of these be improved upon?
3. What should be our objective in developing our gifts?
4. Analyze yourself. What do you consider your special gift? How may it be used for the advancement of the work of the Master?

Literature

THE ADVANCE OF THE NOVEL

Lesson 4

Les Miserables

IN a course on the novel the dominant literary figures of nineteenth-century France cannot be omitted. By almost universal consent Victor Hugo is recognized as one of the greatest French poets. His splendid collection of lyrics, his masterpieces in drama, his stupendous novels place him among the most renowned writers of all ages and races. It was said of him that he wrote as if he had "dipped his pen in incandescent lava". Readers are always struck by the passionate fervor, the dazzling color, the splendid imagery of his writing. He was born in Besancon, an old town and fortress in the east of France, in 1802. His father, who had been an officer in the service of the Army of the Republic, accompanied Joseph Bonaparte, brother of Napoleon, first to Naples, then to Madrid; the family had rather a wandering existence.

Victor's first book of poems appeared in 1822, when he was just twenty years old, and he was early recognized as the foremost leader in that literary and artistic revolution which has been called Romanticism. Macy calls him "The prince of poets who held his throne for fifty years." He also says, "The variety and abundance of his work is past belief, and the disposition of later criticism to reduce his stature is in part a protest against his very

bulk." Phelps says "The great Romantics are supermen." Certainly this is true of Hugo—poet, dramatist, novelist—preeminent in all three fields of literature. His son, Francois-Victor, made a complete translation of Shakespeare's works into French, a remarkable achievement, and the father wrote an introduction which fills a whole volume. It sets forth Hugo's view of the nature of the great English poet's genius in so brilliant a manner that it shows how high he might have risen as a literary critic. Politics occupied a great deal of Victor Hugo's time and thought. He lived practically through the nineteenth century, which has been called the age of revolution—industrial and social as well as political—and much of his finest writing was occasioned by public events as he experienced them, history in the making. His writings were colored by his early life in Spain. He found himself in difficulties many times by his fearless expression, and spent years in exile from France. His life was as active, as sad, as romantic and as thrilling as the great literary records he has created.

His biographer, Adolphe Cohn, says: "Posterity, in placing Victor Hugo among the greatest writers of all ages, will single out *Hernani* as his dramatic masterpiece, *Les Chatiments*, his magnificent collection of lyrics, as far above all the rest, and *Les Miserables* as his best novel." It is with the novel that our particular interest lies in this course.

HUGO'S activity in this field began early. When only twenty-three he published *Hans of Iseland*, but it was merely a forerunner of his great works of later life—*Notre Dame de Paris*, *Toilers of the Sea*, *Ninety Three*, *The Man Who Laughs*, and *Les Miserables*, which was published April 3, 1862. Before publication *Les Miserables* had been translated into nine languages, and its simultaneous appearance at Paris, London, Brussels, New York, Madrid, Berlin, Saint Petersburg and Turin was a literary event. It has since been translated into twelve other languages. *Les Miserables* is a universal book, for it has an appeal to readers of "every age and every taste". It appeared when the author was sixty years of age. According to Phelps, not any of the very great novels have been written when their authors were young. There must be a seasoned judgment, a perfected experience for the best creations, impossible to youth. So in *Les Miserables* we have Hugo with his enormous knowledge of life and history and his magnificent power in full maturity, producing "a social record" of irresistible fascination. The immediate success of the book was astounding, and it has continued to hold its place in the front ranks of the world's best fiction.

The work is divided into five main books, but the central figure in the novel is Jean Valjean, a convict who became a really great man, a soul transfigured and redeemed through suffering. It is a complicated history which involves many characters, chiefly types of the poor, the unfortunate and the vicious of Paris; hence, the name—Miserable—in the full etymological sense of the word. France had lived through centuries of misrule and oppression under the Bourbons, which reached a dramatic climax in the Revolution,

Napoleon had played his marvelous role in French history; there had been the re-establishment of the monarchy and its overthrow, the Republic again created. It was a time of the most intense political unrest and unstable economic conditions with the people, as always, the most acute sufferers. There were social problems which might well occupy the mind of a great writer. *Les Miserables* presents them with unforgettable vividness. Are these people, whom society cannot but declare law-breakers, really guilty? Are they responsible for their deeds, or does the responsibility belong elsewhere? Is the real offender the man who performs the deed, or the man who places him in a position where he can hardly escape sinning against social and moral order? One feels that Victor Hugo, with his great tenderness, is always asking: "Above all, are not these people to be pitied?"

LES MISERABLES is a most comprehensive picture of Paris, and expresses the author's conception of his own time and his suggestions for the future. It is undoubtedly a novel with a purpose, as are the great humanitarian works of Charles Dickens, but the author's poetic genius and his feeling for the ideal and the picturesque find ample opportunity for expression along with the reformer's practical sense and science.

The opening chapters present one of the most saintly characters ever portrayed in fiction. The Bishop of D—— shapes his life in literal obedience to the teachings of the Savior. He is the living embodiment of mercy and kindness, tolerance and sympathy. Hugo's conception of the real Christian is portrayed in the man, who was also a very fine scholar. "He could say the grandest things in the most common language; and as he spoke all dialects, his words entered the souls of all. Moreover, his manners with the rich were the same as with the poor. He condemned nothing hastily, or without taking account of circumstances. He would say, 'Let us see the way in which the fault came to pass'. . . He was indulgent towards women and towards the poor upon whom the weight of society falls most heavily. . . . Teach the ignorant as much as you can. Society is culpable in not providing instruction for all, and it must answer for the night which it produces. If the soul is left in darkness, sins will be committed. The guilty one is not he who commits the sin, but he who causes the darkness. As we see he had a strange and peculiar way of judging things. I suspect that he acquired it from the Gospel."

This sets the stage for Hugo's love of contrast—never more dramatically employed than in the introduction of the great character who is the central theme of the novel. It is also a terrible indictment against society for its cruelty to the unfortunate.

In the beginning Jean Valjean was a simple hard-working peasant who sought in vain for employment, and in desperation one night he stole a loaf of bread for his sister's starving children. He was arrested and condemned to the galleys for five years, a punishment lengthened to nineteen years by his attempts to

escape. Cruelty and privation made him inert and brutish. "Jean Valjean entered the galleys sobbing and shuddering: he went out hardened; he entered in despair: he went out sullen." The author shows himself to be a master psychologist in his analysis of the workings of this man's mind. After savage treatment endured nineteen years for breaking a pane of glass and stealing a loaf of bread, Jean Valjean was, as his yellow passport indicated, "a very dangerous man" when he was at last set at liberty. It is impossible to conceive of a more tragic demonstration of "man's inhumanity to man" than the experiences of the released convict as he begs for food and shelter, and though he offers to pay for it he cannot find accommodation in a stable or even in the jail. He learned that 'liberation is not deliverance. A convict may leave the galleys behind but not his condemnation."

Hungry and utterly exhausted, despairing of finding a place to stay, he lay down on a stone bench on a public street when "a good woman, coming out of the church," asked him why he was there. He told her he had knocked at every door, and they had all been closed to him. " 'You have knocked at every door?' she asked. 'Yes.' 'Have you knocked at that one there?' 'No.' 'Knock there.' She pointed to the Bishop's little low house across the Square." That door opened to receive him. These two men are thus placed before the reader with all the dramatic skill of a supreme artist—the Bishop of D——, in very deed a saint, Jean Valjean, the convict. "Anything less than the first would have failed to soften the second."

With wonderful accuracy of detail, the events of that memorable night in the home of the Bishop are related. The powers of good and evil in their eternal conflict stand revealed in the flesh. This conflict, presented by a master novelist, shows with unflinching touch on the one hand the captivity of the soul and the inevitable misery that follows the breaking of moral law; on the other, the matchless unconquerable power that lies in the truly good.

In return for the first hospitality and kindness he had ever known, Jean Valjean steals the silver plates and escapes in the night. When the police bring him back the next day, the Bishop saves him by declaring that the silver had been a free gift. " 'Ah, there you are!' said he, looking towards Jean Valjean, 'I am glad to see you. But I gave you the candlesticks also, which are silver like the rest, and would bring two hundred francs. Why did you not take them along with the plates?' . . . He went to the mantle-piece, took the two candlesticks and brought them to Jean Valjean. 'Now', said the Bishop, 'go in peace. . . . By the way, my friend, when you come again you need not come through the garden. You can always come in and go out by the front door. It is closed only with a latch day or night. . . Forget not, never forget that you have promised me to use this silver to become an honest man.' " Jean Valjean, who had no recollection of this promise, stood confounded. The Bishop had laid much stress upon these words as he uttered them. He continued, solemnly: " 'Jean Valjean, my brother:

you belong no longer to evil, but to good. It is your soul that I am buying for you. I withdraw it from dark thoughts and from the spirit of perdition, and I give it to God Almighty.' "

The chapter entitled "Petit Gervais" is one of the most important in the story. It describes Jean Valjean's hasty exit from the city, his encounter with the little boy, Petit Gervais, and his theft of the forty sous piece from the child. This chapter is one of those which places *Les Miserables* among the finest type of the psychological novel as well as of the romantic realistic. The theft itself had a very important reaction upon Jean Valjean's later life. Why had he stolen the child's money? He could not have explained it. "Was it the final effect, the final effort of the evil thoughts he had brought from the galleys? . . . It was not the man who had stolen, it was the beast which from habit and instinct had stupidly set its foot upon that money, while the intellect was struggling in the midst of so many new and unknown influences. When the intellect awoke and saw this act of the brute, Jean Valjean recoiled in anguish and uttered a cry of horror!" He fell on his knees and burst into tears—it was the first time he had wept for nineteen years.

Questions and Suggestions

1. Why was Victor Hugo so well qualified to write a great novel? To what literary school did he belong?
2. Do you agree with William Lyon Phelps as to the age of those who have produced the greatest novels? Cite examples of other authors.
3. What were the conditions in France during Hugo's lifetime that provided the setting for great literary works?
4. What is the significance of the title *Les Miserables?*
5. Have someone describe the household and home life of the Bishop of D——.
6. Briefly discuss Jean Valjean as he first appears.

Social Service

Lesson 4

Psychology of Resisting Sales Pressure

I. WHAT DOES A PURCHASE CONSIST OF PSYCHOLOGICALLY? While there can be no hard and fast definition of the steps in a purchase, we find that a formula which shows roughly the stages through which a purchase progresses is helpful in understanding the mental processes involved in buying. The purchaser, in whom our interest centers in this lesson, may better fortify himself against sales pressure by understanding something of the methods of selling.

E. K. Strong, of Stanford Graduate School of Business, has given us the following formula of a purchase: (1) A *want* must be felt by the buyer; (2) a *commodity* which is considered adeqaute to satisfy the

want is thought of; (3) a *trade name* of some particular commodity or store is then thought of; (4) a *purchase* is made, after which (5) *satisfaction* or *dissatisfaction* is experienced. If the purchase is carried through and satisfaction is found, the process is likely to be repeated the next time a similar want is felt. With further repetition a habit of buying then becomes established.

A salesman aims to point out to us, or to arouse within us, wants of which we might not have been fully aware before. He also suggests his commodity as the best way to satisfy the want. The aim of far-sighted salesmen is to make a customer, not merely to make a sale. He, therefore, arouses in us pleasant feelings in connection with his commodity and its trade name in order to make us more likely to buy the same thing again when we again feel the same want. To do this he often tactfully flatters us on our good judgment and reminds us of the satisfaction of using his article. A store will do the same through surrounding the article with pleasant impressions and through courteous treatment during and following the purchase.

If so-called "high pressure" sales tactics are used on customers, a sale may be made but not a customer, because too often the buyers are not satisfied and because they experience too much unpleasantness to repeat the transaction. Tosdale defines "high pressure" salesmanship as follows: "The meaning of the term is not particularly clear, but usually it is taken to mean that the salesman dominates the buyer and compels him 'willy-nilly' to sign on the dotted line. Such tactics, often used in selling specialties when the salesman is not aiming to build up a repeat business, include resorting to subterfuges and tricks to get access to the prospective buyer, rushing of decisions, and forcing of purchases by the sheer force of talk and personality. The salesman is usually working under a strain; he depends more upon talk and impulses aroused to bring orders than he does upon any attempt to ascertain and satisfy the wants of the particular buyer." (Tosdale, H. R., *Principles of Personal Selling*, p. 242, New York: McGraw-Hill Book Co., 1925. Quoted by Strong, E. K., *Psychological Aspects of Business*, p. 347.)

II. SOME DEVICES USED TO INFLUENCE OUR DISCRIMINATION IN BUYING. Modern competition in business has perfected many competing articles up to near the same standard of quality. Toothpastes, for example, contain in most cases essentially the same sort of compounds. They may differ in taste, smell, color, and texture; but these differences are greater than the differences in their cleansing power. We are, therefore, often led to buy one or the other because of some rather superficial characteristic. Salesmanship and advertising lead us to think of differences in products whether the differences are important or not.

There are certain tricks by which articles are made to appear larger or better, which we should fully realize if we are to use good judgment in buying. For example, articles packed in bright colors *look* larger than those in subdued colors. Experiments have also shown that cans

with a certain proportion between their width and height look larger than others with different proportions. For articles packed in glass containers the proportion most favorable to size illusion is used; and in addition, the glass is made to magnify the appearance of the contents, i. e. green and stuffed olives. A more direct way to give an erroneous impression of size is to pack a small quantity in a large container, as is done with many candy bars in order to attract the "large eyes" of hungry boys and girls.

The color, shape, and "feel" of an article has considerable influence over our ability to discriminate its value. The successful merchant has his customers feel the goods in order to make a deeper impression. The more senses through which we are impressed with an article, the stronger is the impression made.

III. HOW A PLEASANT FEELING TONE IS CREATED. In the section in which we discussed the steps in a purchase, we saw that the arousal of pleasant feelings is essential, not only to bring about the sale in the first place, but in order to lead us to come back again when we feel another need. Many clever devices are used for creating pleasant feeling tone.

A *pleasing package* goes a long way toward selling an article. This is particularly true with most cosmetics. Daintily, well proportioned, delightfully colored bottles and boxes create a pleasant feeling toward the article they contain, and our ability to discriminate actual quality is influenced by this impression. These devices for creating pleasant feeling tone are especially important in influencing our buying when we have no established habits of asking for trade-named articles. The arrangement on shelves so as to enhance the attractiveness of the packages is also important.

The *radio* in recent years has done much toward arousing pleasant feelings by enjoyable music, humor, and other entertaining features. These feelings are carefully associated in our minds with the trade name of the articles so that when we enter a store and are in doubt about what to buy, this trade name is likely to be pleasantly aroused. The very sound of the trade name itself is carefully planned to create pleasant feelings, and pleasant names are perhaps more easily remembered.

Pleasant clerks or salesmen play a most important part in creating the right feeling tone toward a store or product. Repeat orders often result simply from a pleasant remembrance of the clerk, and when only small differences in the actual quality of similar articles exists, the previous impression made by the salesman becomes the deciding factor between making only one sale or making a customer.

IV. A FEW DEVICES USED BY SALESMEN IN INFLUENCING CUSTOMERS. In making a sale, a salesman must first of all make contact with you. In stores, this is simple because you come to the counter with a want in mind; but salesmen who must rustle their own prospects have the task of getting to talk to you. This is difficult because when they come you are usually busy with something else and are annoyed at their coming. To start with, then, you have un-

pleasant feelings toward them. They will use every device to make you feel happy that they came, so that you will give them a hearing. If you are not interested in what they have, you do well not to permit them to get started on their argument at all.

In the sales manual of a well-known brush company, the salesman is told to pursue the following procedure in getting an interview with Madam Housewife. He is to call just before dinner on the first day, present a card stating that if she will keep it for a few days he will bring a free brush which he will give her in exchange for the card. The interview is then ended with a pleasant "Good Morning". Madam Housewife thinks, "Now, there is a considerate salesman to offer to give me something, and he did not bother me while I'm preparing dinner." A few days later, he calls in the afternoon with the brush in hand and asks for the card to be exchanged for it. While the lady is gone after the card, the salesman is to *step inside the door* so that she cannot slam it in his face. He then asks for the privilege of showing some of his other brushes, and so succeeds in getting an interview.

A good salesman, once he gains an interview, exerts himself to establish friendly relations with his prospective customer by pleasant conversation, clever flattery, or some other device. He then proceeds into his sales argument by leading the customer to admit some minor points, thereby establishing the "yes response". This is done frequently to build up a receptive or yielding attitude in the customer so that it may carry over when she is finally urged to buy.

The price of quality goods is also avoided until the listener seems to be convinced of the advantages of the new products and until the wants of the buyer seem sufficiently aroused. The obstacle that the price may present is minimized in view of the satisfaction the purchase will bring, or "easy" payment plans are suggested.

Finally, there will be an effort to hasten the close of the sale, which effort is designed to prevent cooling off and reflection on the appealing but illogical arguments given. If a house is the article to be sold, we are told that another prospect is to give an answer on the deal tomorrow, and haste is therefore important. A good salesman knows that if we "think it over" we probably will talk to others in the family or perhaps to other salesmen and much of his glowing talk will be neutralized; hence, the sale must be closed now.

V. *FURTHER WAYS OF MAKING BUYING EASY.* We purchase something when our want for it is strong enough to overcome the obstacles to buying. Perhaps we want something, but we want more to keep our money for something else. Or, suppose there is almost an even balance between our want for some article and our want for thrift. In that case, slight obstacles such as the nuisance of having to go to town in the crowds is enough to favor our thrift. Or perhaps before it becomes convenient to buy something of which we have thought, it becomes more convenient to buy something else, (thanks

to a salesman who may cross our way). Delivery service often induces buying because it does away with the inconvenience barrier. The display of articles in our modern drug stores makes it easy to pick up something we may want but for which we would not ask. "Cash and carry" stores utilize the convenience advantage in letting people serve themselves.

The most common objection we raise against the purchase of an article is that we have insufficient money just now. In recent years this objection is easily overruled by suggesting "easy" payment plans or charge accounts. We are persuaded to take the satisfaction of a new automobile or a new refrigerator now and to postpone the "pain" of paying for it until some other time. Needless to say, much financial bondage is brought upon the heads of people with limited means by easy payment plans. That time purchases always cost considerably more than cash purchases seldom occurs to most people, and salesmen are careful to quote the price in small monthly amounts rather than in terms of the large total outlay.

VI. WHAT RULES SHALL WE FOLLOW IN RESISTING SALES PRESSURE? Resistance of sales pressure depends upon our understanding of sales methods, because many of the same "tricks of the trade" can be used by the purchaser. The seller is human and has wants just as the buyer has.

1. *Reverse sales strategy and use it on the seller.* For example, appeal to his desire to build up his business through making his customers so well satisfied with the price, quality, and service that they will tell their neighbors. The salesman is as dependent upon his customers for what he wants as the customer is upon the salesman. You may also influence the salesman by making him like you through your courteous and pleasant treatment. If he likes you, he will often exert a greater effort to satisfy you.

2. *Don't let an aggressive salesman know what your wants and "buying manias" are,* because they are the weak links in your chain of resistance. The salesman is likely to strike you at these vulnerable points if you let him know what they are. In conversation, say as little as possible about your real feelings and desires.

3. *Likewise, don't reveal your objections to a purchase,* because if they are the fortification by which you are resisting the purchase, you have no other defense should they be broken down. Say that you do not care to buy and that you prefer not to give your reasons for not buying.

4. *Ask the price early if you think the whole proposition depends upon how much it costs.* Insist that the price come before the sales argument so that as you proceed you can discount each point in terms of what it may cost you.

5. *Refuse to make minor admissions which may prepare you for admitting that you should buy.* Assume a non-comittal attitude and refuse to say "yes" to anything unless you have to.

6. *Learn to discount irrelevant, unimportant features of an article.* We should learn to detect the difference between sound fact and the

"halo effect" of pleasant feelings which comes from the salesman or the superficial qualities of an article which often deceive us as to the real value of what we are buying. Learn to look for actual weight and quantity labels on containers rather than permitting their appearance to misguide you.

7. *Postpone all important purchases.* Discuss them with other persons who have not been under the spell of the salesman. Give yourself a chance to reflect on the really important considerations. Shop around, compare prices and values. There is usually a saving to be found by shopping judiciously, and on large transactions the saving is well worth the effort.

8. *Patronize reputable dealers who are interested in building up trade through satisfied customers,* rather than "fly by night" salesmen who work hard for sales today but who care nothing about making satisfied customers. A reputable dealer will stand behind what he sells, whereas transient salesmen sense no such responsibility; and even though there might sometimes be a slight saving in price from the canvasser, the final value for your money is likely to be less.

VII. BUDGETING ONE'S MEANS IS THE SAFEST PROTECTION AGAINST FOOLISH SPENDING. We may have wondered *why* we should resist sales pressure anyway. The main reason is that we want to be sure to spend our money for those articles and services which we *want* and *need* most. If we follow a sensible budget plan, such as suggested by the Relief Society, we are prevented from forgetting a greater want while satisfying a lesser one. A budget prepared in advance of sales pressure is our most sensible way of seeing just what our real needs and wants are. A budget schedule in the back of our minds goes a long way toward preventing clever sales and advertising appeals from carrying us away from common sense principles of spending. Care in being economical does not mean we need be "stingy", but means that we want to let our money go farther toward satisfying all of our wants, including saving for our children's education or missions, for the purchase of a home, for our security during declining years, to say nothing of being prepared for the many emergencies which are likely to befall us.

Problems for Discussion

1. Show how small differences in actual quality of articles are used to advantage in selling and advertising strategy.
2. What part do pleasant feelings play in establishing buying habits?
3. What does true economy mean to you? How does budgeting fit in with your idea of economy?
4. What rules have you found in your experience to be valuable in resisting sales pressure?

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Education for Family Life

Family Relationships

Lesson 4

The Place of the Father in the Home

IN our discussions of family relationships the place of the father in the home is worthy of special consideration because of several reasons, only two of which we shall mention at this time.

First: In considering the changes that have come about in the family during the last century, we are prone to place great emphasis on the fact that the father no longer occupies the position of domination which he held in earlier periods; thus, obviously, his power of authority has declined even though he continues to represent the final authority in family life today. This is most significant when we recall that until the beginning of the present century the exercise of authority was one of the two most important functions accepted by our culture in defining the role of the father. The other function was that of providing for the economic needs of the family.

As we minimize the exercise of authority by the father, we tend to emphasize his role as provider even at the expense of the many additional family functions that can be effectively performed only by him.

Due to this shifting of the relative importance of these two primary functions, many fathers are in a state of more or less bewilderment as to just what is expected of them.

One father said recently that if he provided the members of his family with sufficient money to maintain a comfortable standard of living, if he directed the education of his older children and handled the problems of discipline that were too difficult for his wife to handle, he thought he was doing all that any father should be expected to do. Such a definition of the role of the father ignores completely his function in maintaining intimate contacts and establishing companionship among family members, and it does not conform to our present concept of the successful father's role.

Second: The decrease in the num-

ber of hours per day and in the number of days per week that the father spends at his job allows him additional time for participation in family activities. If he does not appreciate the importance of his place in the home, he probably will engage in other activities that will demand all of his leisure time.

Elmer* says: "In the early years of the present century, the long hours, the full six and often seven-day week, practically eliminated the father from family activities and from close contact with his children. The shorter day and the shorter week have given the father a greater amount of leisure than any generation of fathers in America have ever known. When he lacked leisure, the attitude of aloofness from his children was developed. Details of childhood association were delegated to the mother, to employees, and to outside agencies. With the increase of leisure for the father, he is at a loss to know what to do. He lacks the technique, as well as the emotional habits, of becoming once more an intimate member of the face to face group. It is, of course, a temporary and transitional situation, which when once recognized will mean 'the return of the father to the household'. His active participation will tend to eliminate many of the problems of social maladjustment now so apparent in young people."

We spend our time just as we spend money—the more we have the more we spend, because the luxuries of yesterday become the needs of today. Hence, only through carefully planning the use of our time and our money are we able to use them wisely. If the father does not value the need and the importance of his participation in family life, he will, undoubtedly, spend his leisure time in other activities upon which he does place a high value.

We do not wish to imply that the father can or should spend all of the time that he is not at his work with his family. This would be impossible; because, if he is a worthy member of the church, he will devote a part of his time to service for his church; if he is a citizen, in the true sense of the word, he will be expected to devote some time to community interests. We shall not attempt to mention all of the activities that may make demands on his time, for there are many, indeed, and these demands increase as life becomes more complex. With life as complicated as it has grown to be, it seems desirable that each person consider it his duty to set up for himself a standard of values in regard to activities, and that he apportion his time and energy according to his determined values. On such a scale of life's activity-values, should we not place family functions at the high point?

The question is often asked: How much time should a father reserve for family association? One authority suggests ten per cent of each twenty-four hour period. However, we feel that we cannot be so specific as to suggest the number of hours thus spent; it is a problem for each father to determine for himself, according to his own particular situa-

*Elmer, Manuel Conrade, *Family Adjustment and Social Change*. New York: Ray Long & Richard R. Smith Inc., 1932, p. 286.

tion. The important point is to get every father to reserve a sufficient portion of his time for family activities so that he will be a participating member of the group in all aspects of family living. His own appreciation of his importance will be enhanced in proportion to the amount of time he spends with his family and by the nature of his participation in family activities.

A CASUAL survey of some twenty fathers revealed the fact that fifty per cent of them were firm in their belief that their family enjoyed more freedom and were under less strain when they were away from home. One father said, "The minute I step into the house, I detect a strain and a forced reserve on the part of every member of the household. I feel that all are on their good behavior just because I am present. I am treated with the greatest of respect and consideration, but sometimes I doubt if they have much real love for me."

A somewhat close observation of the practices of this family group revealed the following: The mother had instilled within the children fear of their father by threatening to tell him about any misdemeanor of which the children may have been guilty during his absense, never forgetting to add, "and you know what your father will do". Another practice was for the mother to gain obedience and cooperation from the children by promising to keep certain knowledge concerning their "bad" behavior from their father, or to indulge the children in extravagances to which the father undoubtedly would object had he known of such expenditures. Sunday was the only time when the father was expected to be at home, and the children had been trained to think that every Sunday was "Father's Day". This was the one day of the week when they were expected to exercise an undue amount of self-discipline, restraint, and extreme quietness, because "after all, Sunday was the only day Father was at home". The children looked upon the walk to and from Sunday School with their father as a duty rather than a pleasure; respectful answers to questions constituted the conversation that was carried on between father and children, and each thought he was behaving according to the wishes of the other. The children actually had the attitude that this self-restraint in the presence of their father was the sacrifice he expected of them in return for what he gave them. The father acknowledged that frequently he might have spent more time at home, but he thought that his unexpected presence would not be entirely welcome to the children. He knew that if his eighteen-year-old daughter, Elizabeth, was entertaining some of her friends in the living room, there would be no place for him to go except to his bedroom; the younger children would be there with their mother, and he would feel as if he were an intruder, interrupting their play and laughter. He often wondered why a father should be kept so far outside of the lives of his children.

Husband, wife and children were all greatly dissatisfied with the family situation but did not realize what the difficulty was until these practices, and some others, were called

to their attention. Within a year, through the conscious and determined effort of the parents to modify their own attitudes and behavior and to re-educate the children, changing their attitudes with regard to the place of the father in the home, the family experienced no less than a revolutionary change in their relationships—and needless to say, a much happier situation exists. At the present time there is voluntary cooperation on the part of each member of this family in practicing great economy so that sufficient money may be saved to reconstruct the front porch, making it into a cozy den; then, there will always be a place for Father, as well as other members of the family, even if Elizabeth or some one else is entertaining guests.

We think it is not too dogmatic to say that children who are reared by members of one sex only are not adequately prepared to live successfully in a world of people composed of members of both sexes. Other things being equal, every child who is denied the companionship of either parent suffers a severe handicap in his development. Such a handicap can only be partially overcome by even the most efficient agency outside the home.

DR. LEONARD S. COTTRELL, JR., who is one of our most outstanding authorities on family living, made the following statement when asked recently for his opinion concerning the place of the father in the home: "We are inclined to think of the place of the father in the family primarily as that of breadwinner (provider) and as final authority and 'head of the household'. We are sometimes prone to overlook less obvious, but no less important, functions. Fathers themselves are likely to minimize some of their functions in the family, which I wish to mention:

"Leaving aside his important social psychological role as a husband to his wife, I wish to suggest his profound importance in the emotional development of his children.

"With respect to his daughter, the father's attitude and behavior toward her and his relationship with her will determine in a fundamental way her attitude toward her feminine role and her basic pattern of relations with men and with the man she finally marries. This complex process calls for the greatest skill and insight fathers can muster.

"With respect to his son, the father furnishes a model which will be taken over to some extent by the son, whether or not the son wishes to or is conscious of it. There is a deep need for the son to receive affection from the father. Moreover, the pattern of relationship the father demonstrates in his marriage will determine in large measure and in many ways the relations the son will later establish with his own wife and children.

"Another important result of the father's behavior is the child's basic attitudes toward authority. Will it be one of passive submission, adolescent defiance or one of constructive and motivated participation in establishing, reconstructing and maintaining cooperatively the rules of common life? Much of the answer to this will be determined by the way the father establishes and

maintains authority in the family situation.

"These are only a few of the many fundamental ways in which the father plays an important part in the family besides that of breadwinner and authority.

"It is indeed unfortunate that so many fathers as well as mothers operate on the assumption that the fathers have little contribution to make to the personality development of their children."

By and large, that person is held in highest esteem in the community whose characteristics, attitudes and behavior conform most nearly to the cultural definition of his role in the group of which he is a member.

If we consider the cultural concept of the role of the "good father", we shall find the following characteristics to be outstanding, according to Dr. Cottrell:

1. He is the wage earner—the provider
2. He represents final authority
3. He is the administrator
4. He is protector in crises.
5. He is a companion to his wife and children
6. He is instructor—adviser
7. He performs the heavy work in the home
8. He is morally respectable
9. He is kind and patient
10. He is affectionate
11. He is well informed
12. He is just
13. He is strong and active
14. He can always be depended upon and trusted
15. He is consistent and somewhat stern
16. He is to be obeyed and respected and held in mild awe

When Henry Van Dyke was asked what he owed his father, he gave the following reply: "What do I owe my father? Everything! He was my best friend; a parent who knew how to be patient with an unruly child; a preacher of joyful faith, who practiced what he taught; a good companion in the woods and the library; a fearless man with a kind heart; a Christian without pretense or bigotry; a true American gentleman of the democratic type. Every day I give thanks for him."

Questions and Problems for Discussion

1. Add as many more characteristics as you can think of that will fit into the cultural definition of the role of the "good father". (Good is relative)

2. Give examples from your observation of family life to show the extent of the father's influence on his sons and on his daughters, according to Dr. Cottrell's statement.

3. To what extent and under what circumstances, if any, do you think the father should assist with household duties?

4. Can you cite cases illustrating what you consider an ideal relationship between father and son? between father and daughter? Analyze your cases with the idea of trying to determine the relative happiness that is derived from such relationships.

Mission Lessons

L. D. S. CHURCH HISTORY

Lesson IV

Our Book of Mormon

(To be used in place of Literary lesson)

WHY was the translation of the Nephite Record called the *Book of Mormon?* What is the *Book of Mormon* about? And how important is this work in our Church?

These questions we shall answer in this lesson.

When the *Book of Mormon* was first published, which, as we already know, was in March, 1830, people who did not like it began to call it the "Mormon Bible" and the "Gold Bible". This was because they wished to ridicule it.

The reason why it was named the *Book of Mormon* is very simple. Its author was named Mormon. Mormon was an ancient prophet, army general, and writer. He lived about four hundred years after Christ. One of the last of his nation, he was led to make an abridgement of the history of his people, who had been on the American continent ever since about six hundred years before Christ. His abridgment was on plates of gold, such as we have already described. And so his book was called the *Book of Mormon*—that is, the Book written by Mormon. Thus we speak of the Book of Isaiah, the Book of Matthew, and so on.

There is no book in the world like the *Book of Mormon*. It comes more nearly to being an inspired book than any other in all sacred literature.

First, it was written by inspiration. Mormon was led by the Spirit of God to compose it. Then it was revealed by a holy angel—that is, a man who had been raised from the dead for the purpose. Finally, it was translated "by the power of God" by means of the urim and thummim. As we shall learn presently, the Voice of God bore record that the translation was correct. Of no other literary work ever written can all these things be said truthfully.

The *Book of Mormon* does not displace the Bible, as some people have imagined. It is not really "the Mormon Bible". The *Book of Mormon* only supplements the Hebrew Scriptures. It tells us *something more* than does the Bible, something more about the dealings of God with man. The Nephite Record no more does away with the necessity for the Bible than the New Testament does away with the necessity for the Old Testament.

TWO peoples are told about in the *Book of Mormon*. These are, first, the Lehites and, secondly, the Jaredites, although, perhaps, we should reverse this order, and mention the Jaredites first.

The Lehites were the descendants of Lehi, a minor prophet among the Hebrews. Under divine guidance he conducted his family and some others, about twenty persons in all, from Palestine to what is now

America. This was about six hundred years before Christ.

After the death of Lehi, the little colony divided, unfortunately. Some followed Nephi, Lehi's fourth son, into the Wilderness; the rest stayed with Laman, Lehi's oldest son, near the coast where the company had landed. The former were called Nephites; the latter, Lamanites.

These two peoples increased greatly in numbers, but they lived very differently. The Nephites were civilized. That is, they knew how to read and write, they were skilled in the art of smelting ore and making tools with which to work, and they had a copy of the Hebrew Scriptures —our Bible down to the time of Lehi. The Lamanites, on the contrary, had no literature, no mechanical skill, and no religion to speak of. While the Nephites wore clothes which they themselves had made, their neighbors went almost naked.

After the Lehites had been on the American continent for about four hundred years before Christ, the Nephites, on their way farther into the wilderness, came upon another people—the Mulekites. The Mulekites had come to America eleven years later than the Lehites. They were so glad to see the Nephites that they took the name of the newcomers, and the two peoples became one nation.

Shortly after this time the Nephites discovered twenty-four gold plates which, when the record on them was translated, proved to be the history of still another people who had been led by inspiration to the American continent. They were the Jaredites, of whose national life a brief summary is given us in the Book of Ether, by Moroni, Mormon's son.

Thus the *Book of Mormon* tells the story of two separate and distinct peoples—the Jaredites and the Lehites. But the Lehites comprise three different nations — the Nephites, the Lamanites, and the Mulekites. About two hundred years before Christ, however, as we have seen, the Mulekites and the Nephites joined and became one nation.

That, in brief, is the story of the *Book of Mormon*.

AND now what is there to the *Book of Mormon* besides its story? The answer is, in a word, its wonderful teachings.

Since the Nephite Record is a history of God's dealings with the ancient Americans, we would not be justified in thinking that the teachings of this book are different from those of the Bible. And as a matter of fact they are not. To be saved one must obey the same general principles and ordinances, no matter where or when one may live. This is made clear in both the Bible and the *Book of Mormon*.

In the *Book of Mormon*, however, these doctrines are much plainer and simpler than they are in the Hebrew Scriptures. Anyone who will read the statements about the same teaching in both of these works, will readily see that this is so.

Take baptism, for instance.

In the *Book of Mormon* we learn, first, that baptism is essential to entrance into the Kingdom of God; second, that it must be by immersion, not by sprinkling; third, that infants are not subject to baptism,

because of their innocence; fourth, that baptism is for the remission of sins. And these aspects of the ordinance are made so clear that no one can misunderstand.

To be sure, all this is in the New Testament also, but one has to hunt for the ideas. They are not put in such clear language. This is why modern Christian churches, which claim to be based on the same teachings, have different forms of baptism. One baptizes by immersion, another by sprinkling, and still another by pouring water on the head. Then, too, some will baptize only grown people, while others baptize babies.

Take, for another example, the teachings concerning the Christ.

In the New Testament the idea that Christ is God, the Savior, the Redeemer, is not so plain that one reader will have the same idea as every other reader on this important point. No two readers of the *Book of Mormon*, however, can possibly get two different views on the subject. Christ is God, the Son of God, the Savior and Redeemer of the world.

This is true of almost everything that is common to the two books—the pre-earth life of man, the spirit world, the doctrines of the Church, and so on.

The most striking thing, though, about the *Book of Mormon* is its spirit. Jesus, after his resurrection from the dead, appeared to the Nephites, and the description of this great appearance is touching beyond anything we have elsewhere. But before as well as after that event the idea of Christ colored everything in the lives of the better class of Nephites. The whole book is *saturated* with the spirit of our Savior—his mercy, his tenderness, his compassion, his anxiety over mankind.

Of this phase of the Nephite Record the Prophet Joseph says, "I told the brethren that the *Book of Mormon* is the most correct of any book on earth, and the keystone of our religion, and [that] a man would get nearer to God by abiding by its precepts than by any other book."

On another occasion he said, "Seek to know God in your closets, call upon him in the fields. Follow the directions of the *Book of Mormon*, and pray over and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labors, and everything that you engage in."

Questions

1. How important is the *Book of Mormon* to us? How came it to be called by this name?

2. Tell the story of the Lehites down to the division; of the Lamanites; of the Nephites; of the Jaredites; of the Mulekites.

3. Give instances of the clearer statement of the *Book of Mormon* over that in the Bible.

4. How much of this book have you read? What parts of it do you like best? Why?

Note: Map printed in July issue of the Magazine is to be used in teaching Church History lessons.

Music Department

(Continued from page 704)

emphasized by its size. A very large beat indicates a slow tempo, a small one is used for fast tempo. The tempo may be retarded during a composition by slowing down and enlarging the beat, or made faster by speeding up and making smaller the beat.

When the tempo remains unchanged, a large beat will indicate loudness, a small one softness. The loudness may be changed during performance by changing the size of the beat in proportion to the loudness desired, keeping the speed constant.

The primary functions of the baton are to indicate the rhythm and tempo, to start and stop the singing, and to indicate holds during the progress of the piece. Its secondary functions are to change the tempo and loudness as required by the proper expression of the emotional message of the composition. In these it is assisted and emphasized by the left hand, the use of which will be discussed next month.

Wife: Now don't get mad. . . it just looks like it cost $35, but it's really from ZCMI's Little Shop and cost only $7.88!

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Many of us are like the little boy we met trudging along a country road with a cat-rifle over his shoulder. "What are you hunting, buddy?" we asked.

"Dunno, sir, I ain't seen it yet."

—R. Lee Sharpe.

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On Way To Persia

(Continued from page 673)

tains, surrounded by typical Persian formal gardens. Tea plantations in the vicinity gave the general landscape an attractive appearance.

From here our journey started up toward the Elburz mountains. Heavy vegetation covered the northern slope, decreasing in density as we drove toward the south. This road up canyons and over the mountain is the most spectacular one I have ever seen. From below sea level it rises to nearly ten thousand feet, the summit being cut by a tunnel one and two-tenths miles in length. Thousands of men were working on the road, erecting heavy masonry retaining walls and bridges, as well as widening and improving the road. Besides the men on the roadway, there were many loaded donkeys which necessitated the constant use of the automobile horn.

From the tunnel outlet came the descent to the plateau on the south. A fine stream of water ran down the canyon near the road, which reminded us of Provo River.

As we left the mountains at dusk, caravans and groups of donkeys were wending their weary way toward Teheran, the capital city. The entire scene showed that we were really in the Orient, even though trucks and passenger cars whisked rapidly past these ancient ships of the desert.

Real darkness had come before we reached our destination. The beckoning lights of the city gave a feeling of friendship on the part of this city that is to be our temporary home.

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